THE PRIEST

Vol. III MARCH, 1947 No. 3

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Currente Calamo

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Fulton Oursler conceived the idea and is writing the scripts. Of his competence there can be no question. Starting as a reporter in Baltimore he worked himself up in the game until, hired by Bernarr McFadden, he was commissioned to organize New York's tabloid **Evening Graphic** (it was Oursler who first hired Winchell). From **The Graphic**, he turned his attention to **Liberty**, then a McFadden publication, and built it up by skillful promotion and news-worthy articles, until it ranked with **Colliers** and the **S.E.P.** Oursler, for instance, first made room for Mrs. Roosevelt in **Liberty**. He sent a reporter to live with F.D.R. at Hyde Park and scotch the calumny that F. D. R. was physically unfit for the presidency. Between times, he was writing Broadway plays and turning out detective novels.

Now, as a senior-editor of **Reader's Digest** with a weekly network show in his hands, he will probably be at least as busy as he was when he danced to McFadden's piping.

Convert To The Faith

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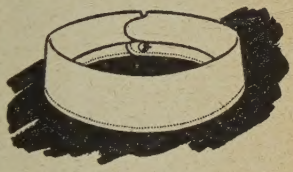

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the Faith. We never asked him about it, as a matter of fact—but when he didn't go into the subject himself, we judged it was a matter too personal for probing. He has great affection for his catechist, the venerable Father Scott (**God and Myself**), and he has the convert's perception of the Faith as a good to be diffused.

He had first thought of writing a Life of Jesus in book form. He even had a few of the chapters finished when the dramatic possibilities of the subject dawned on him and he began to envision it as a radio-program.

At a cost of several hundred dollars, he had a sample program recorded and began playing it for prospective sponsors.

They conceded that it was a powerful program, but they were dubious—afraid of Religion, afraid of the pressure-groups. Why should they stick their necks out, after all, when they could with much less expense hire a clown or a ventriloquist or maybe make a deal with some symphony orchestra.

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"This is still a Christian country," Fulton argued. But only Goodyear was willing to take a chance on it. And now the sniping has started. **Time** says, with evident prejudice, that the script is mediocre . . .

We urge our readers to give the show a hearing. The Catholic Hour comes over NBC at six, then this Life of Jesus follows immediately afterward on ABC; that makes a solid hour of good re-

THE PRIEST **MARCH, 1947** **VOL. 3, No. 3**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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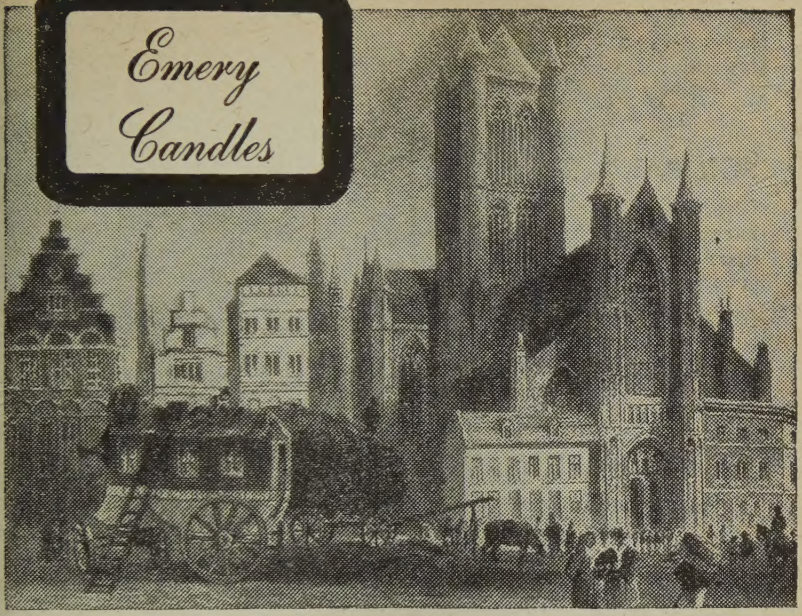

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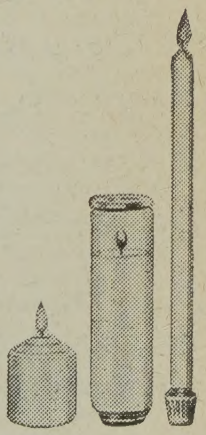

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If the communists had a half-hour network show each week, they'd bust their buttons keeping it on the air; Christianity has a coast-to-coast show with The Goodyear Tire & Rubber Company footing the bill—and we'll have to work hard to keep it on the air, for Christ is a rock of scandal to more people in this country than ever before.

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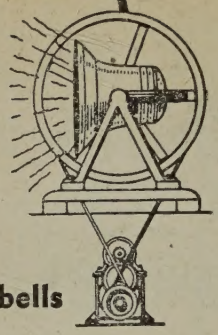

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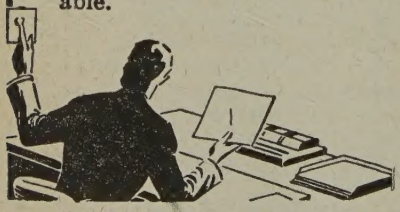

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Concerning Libel

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Continued on page 228

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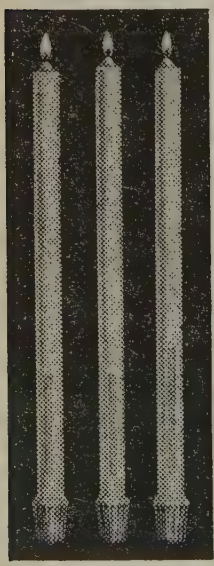

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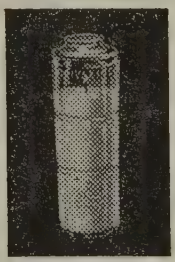

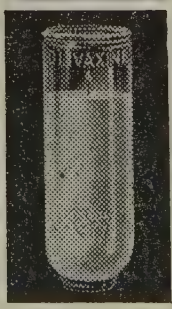

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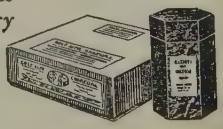

the PRIEST

Vol. III MARCH, 1947 No. 3

Editorial Comment

February 4, 1947

MARK it well, Americans—priests and seminarians, the date on which we lost the war and abdicated our national honor. It was outwardly no *dies magna et amara valde.* There were no portents. The earth did not quake, nor did the sun hide its face, though well it might have. It would have done too much honor to a day meant rather to shrivel our souls and thin our blood.

The times cry for a statesman and there is no one at hand but a bankrupt haberdasher. Where there should be Clay, a Calhoun, or a Webster, we have a Bloom, a Taft, a Vandenberg. Where is integrity? Who can any longer define honor? What is principle?

Let's go back to the beginning. Why did we go to war? Why did we mortgage our nation and stack our vaults with bonds—the half of which, presented today for payment, would bankrupt the national treasury? What did we get out of it? What did we expect to get out of it? Not Japan—not Germany, Austria, or any of the Axis colonies. We did not wage an imperialistic war. We were defending spiritual values—shall we say, the four freedoms . . .

Hitler shocked us all by his anti-Jewish programs and his anti-clerical government. We had read how Stalin deliberately starved out the Ukraine, North Caucasus, and Central Asia, as a calculated punitive measure in the winter of 1932-33; Maurice Hindus, an apologist for Communism at the time, "admitted" three million corpses. Statistics. Moral indignation did not run especially high in this country. —But Hitler was anti-Christ.

They should have stopped his march into the Saar. They should have headed off the Anschluss. Munich and the betrayal of Czechoslovakia was a crime. And now he was demanding the Danzig Corridor—a 20-mile strip from Poland across East Prussia to the Baltic.

Poland must not yield! Poland must stand pat! Eternal justice would vindicate Poland. Democracy would not let Poland down.

In August, 1939, Stalin entered into a non-aggression pact with Hitler and, during the Labor Day weekend of that year, the pincers movement began on Poland: Stalin from the north, Hitler from the south.

Great Britain and France promptly declared war—just on Hitler—and the United States began slipping slowly, inevitably, into the maelstrom. Why? To save Poland, of course, and thereby to salvage democracy!

The Genius of Roosevelt

The Government of the United States at the time was in the hands of one who was certainly a great genius. Equally certain it is that he was governed by his own lights and intuitions, and that these included the specious principle that the end justifies the means: it is all right to connive with a present wickedness in favor of a future good. Certainly, too, he was a master at consolidating public opinion behind whatever program he favored.

The head of our State met with the British prime minister somewhere in the Atlantic and there drafted the so-called Atlantic Charter, guaranteeing freedom of speech, freedom from fear, and freedom from want. Freedom of religion was added on public demand as a pious afterthought. When he was asked where these four freedoms were meant to obtain, President Roosevelt replied, "Everywhere and for all people." This Charter, as it was accepted by the heads of the Allied Nations, specified that there should be no change of territory after the war, that the peoples should determine who should rule them, and that aggression should be punished.

(This Atlantic Charter will not be taken too seriously by historians, however, for in a later exigency, Mr. Roosevelt made petulant and belitting remarks about its significance, implying that having achieved some obscure objective of his own, it was now passe.)

"Per Fas et Nefas"

Pearl Habor came on December 7, 1941. There is a not inconsiderable body of opinion holding that this was invited or at least foreseen; it might pass as the "sitting-duck" theory. In any event, true or false, an honest passion for truth will not allow it to be dismissed summarily and without examination as being a-priori morally impossible.—But that is beside the point.

The point is precisely that it got us into the war against the Axis. And from this on out, everything gets confused. The days of airy talk about the four freedoms were over. As one remembers it, the war had to be won *per fas et nefas*. In God

we trust" had been supplanted by "The end justifies the means."

Collaboration with Salin and the three millions corpses of the Ukraine? "The war must be won." It is only now, two years after, that General Deane feels free to publicize some of the humiliating details about *The Strange Alliance,* as he calls it. "The war must be won." Father Gillis was a bad, bad man for speaking so unkindly of our great Russian sister-democracy. On with the war! Dump the block-busters! Obliterate Monte Cassino! Away with Nagasaki! Do we hear some crackpot fascist, some bundist, perhaps, giving utterance to a scruple? He must be discredited—at least given the silent treatment by the press. On with the war!

The Price of Victory

Well, who won the war. So they tell us, anyway. *Per fas et nefas,* ours was the victory. We did not know then that Stalin thought Eisenhower was advancing too rapidly into Germany. We did not know either that in May, 1945, our forces were told not to enter Czechoslovakia, because it was "in the orbit of the Soviet Union and Czech gratitude to America was not part of the program." (We quote General Deane.)

As part of the campaign, we gave Russia 14,450 fighting and pursuit planes; 3,000 bombers; 7,000 tanks; 3,200 armored scout cars; 2,200 ordnance semi-vehicles; 52,000 jeeps; 363,000 trucks; 35,000 motorcycles; 8,200 anti-aricraft guns; 135,000 submarine guns; 343,000 tons of explosives; 105 submarine chasers; 195 torpeda boats; and 7,600 marine Diesel engines.

Tired? Wait! Read on:

We also gave Russia $320-million in machine tools; $35-million in metal-cutting tools; $43-million in petroleum-refining equipment; $171-million in electric generators; 810,000 tons of nonferrous metals; 17,600 tons of ferro-alloys; 2,688,000 tons of steel; railroads, ships, food, and cash to the tune of billions of dollars.

This went by the gentle term of lend-lease.

Surrender to Stalin

But we're getting ahead of ourselves. We forgot Yalta—Yalta, the bad confession, the beginning of our shame, the first station on our Via Crucis.

It was then that we learned, to our horror, that Poland had been partitioned in Russia's favor. It was not enough that we should have pawned our national economy on behalf of lend-lease. Stalin must be further bribed if he was not to sit down and conclude a separate peace with Hitler—he must be further bribed by the Allied surrender of Poland, the very nub of the whole war effort. So Stalin's original deal with Hitler was ratified by the United States Government. Instead of surrendering to Hitler, we had surrendered to Stalin!

The world held it breath. What now? What would we tell the people? Reporters cabled the home-office. Staff-writers went into conference with their editors. What was the new party-line? Should we—could we—must we "sell" the public on Yalta? Would it not perhaps be better to have a showdown right now?

There was hesitation. The line wavered. But the war must be won! *Per fas et nefas. . .*

"Tell them anything. Get it across. They must buy bonds. They must go on giving their blood, their boys, their future. . . "

Ah!—a loophole! Poland had not really been sold up the creek. The Poles would be governed by masters of their own choosing after all. The Allied chiefs of state had promised them—Catholic Poland—"free and unfettered elections on the basis of universal suffrage and secret ballot." Did they have their fingers crossed? Did one of them have his tongue in cheek?

We don't know. But we do know that President Roosevelt came home, sat down, and died. It may well be that he had finally realized the ethical idiocy of his dear "Uncle Joe."

To go on with this chronicle of perfidy, we must add that the United States Government repudiated the Polish Government—the very government that, back in that Labor Day week-end of 1939, had so bravely set its face against Hitler—your government and mine repudiated the heroes and chose to recognize in their place a quisling regime composed of thugs and various unsavory gentlemen who had cheered their Polish compatriots from well behind the lines in Russia. This was the infamous Lublin Committee.

Our National Disgrace

The promised Polish elections were held on January 19 of this year. They were neither free nor unfettered; suffrage was universal—for Communist-sympathizers; the ballot was not secret. That is attested not only by the "prejudiced" observers of the Catholic press, but by representatives of the Associated and United Press.

The United States Government registered its knowledge of these facts with the Polish Government and then, on February 4, proceeded to recognize the unfairly elected regime.

"By receiving the diplomat and accepting his designation as Ambassador of 'The Republic of Poland,' the Chief Executive brought to a termination the recent speculation that the United States might sever diplomatic ties with Poland as a result of the red-rigged January 19 election.

" 'It is a cause of deep concern to me and to the American people,' the President told the Polish Ambassador, 'that the Polish provisional government has failed to fulfill that pledge. The Government of the United

States has not lost interest in the welfare of the Polish people. It is with this in mind that I offer you the co-operation of the officials of this government.'" —So reports NCWC-News Service.

In other words, "We're cashing your check, although we know it's forged!"

What are we to do? What can we do? Our protests are ignored. Our petitions are discarded. We get form-letters in reply to our telegrams.

The latest catchword, the crown of all discussions, the universal muffler, is what Hitler used to shout at Neville Chamberlin: "You don't want war, do you?"

Don't ask us! Put that question to Stalin!

No—we don't want war. We want peace with justice, and the war will not have been won until that is established. For the present we can only hang our head in shame at this our national disgrace. We have been exploited for the perpetuation and extension of tyranny. We are no longer proud to be Americans.—R. G.

Martyrs for Chastity

Central Africa, where there is no doubt about the color of the natives' skin, was the earthly jumping-off place for a group of young boys and men a few years after the White Fathers came to Uganda in 1879.

A local chieftain, Mwanga, given to impure habits, was angered at the chastity of the new converts among his royal pages. The youngest of the newly baptized pages was only twelve, the eldest was twenty-four. They all shamed the king by their unusual constancy.

In 1885 the king beheaded one of his chief servants, and thus gave the boys a preview of what they might expect. The next spring a seventeen-year-old was stabbed for teaching catechism to a friend. The king's anger ran wild.

He summoned his royal pages to ask them if they meant to remain Catholics. Sixteen of them thereupon openly professed the faith. Two were killed on the way to execution. The others were bound, wrapped in reed mats and burned to death. A short time later nine more were tortured to death, one in particular suffering horribly. His arms were cut first at the wrist, then at the elbow, and his legs at the knees. Strips of his flesh were burned before him, and he was left to linger in the sun upon a deserted hill for three days.

Benedict XV canonized these twenty-two martyrs in 1920, with special praise of their chastity.—R. Bernard, S.J.

Millions for Mercy

V. Rev. Edw E. Swanstrom

Where our Laetare-collection will go

THE guns fell silent in North Africa. The tanks and the planes rumbled and roared northward. The armies departed, leaving behind them devastation, disease, hunger. And hard on their heels came another and very different army—the little American Catholic corps of mercy called War Relief Services—National Catholic Welfare Conference.

As efficiently as the armies had destroyed, the peace-time soldiers of WRS began to restore. They came armed with money and food and clothing and medicine contributed by Catholics in the United States. They were far too few to handle the distribution to millions of suffering natives. Far too few, but—

The Church is everywhere. Waiting for WRS were the renowned White Fathers and White Sisters, who never cease their works of mercy among the North Africans. They knew the terrain. They knew the people. They knew the need. Instantly there went into intelligent action a trained organization which made sure that the relief given by American Catholics would reach those who needed it most, without regard to creed or anything of the kind.

Thus began a war-relief program which for five years, like a giant in seven-league boots, has ranged Europe and Asia and Africa, helping the war-helpless to the tune of 119,884,000 pounds of supplies valued at $90,000,000. And the total is rising toward $100,000,000—as the $5,000,000 Laetare Sunday appeal to America's generous Catholics testifies.

Close to the Wharves

The beginning of this titanic essay into the corporal works of mercy was in the Spring of 1943, when the Bishops of the United States, acutely conscious of the approaching terrible aftermath of World War II, founded War Relief Services and established it in offices in New York, close to the wharves where the great ships from all over the earth come and go.

There was a period last year when every 36 hours saw one of those ships sailing for some devastated country with huge stores of food taken from the 55,000,000-pound cache contributed in the two canned-food collections in the thousands of Catholic parishes of the United States. And although WRS had only 60 representatives abroad, the food—and the clothing and medicine and the rest—got to those for whom it was intended.

How? Again, the answer is that the Church is everywhere. In each country, distribution

was handled by the thousands upon thousands of priests, sisters, brothers, and lay-folk who in peace and in war, in good times and bad, are always on the job wherever there is sorrow and suffering.

The first American welfare worker to reach Paris after the liberation of France was from War Relief Services. He crossed the border from Spain and instantly contacted the mother-house of the 8,000 Daughters of Charity of St. Vincent de Paul who operate more than 700 welfare institutions throughout France. Joyously, they agreed to serve as agents for the Catholics of America in their enormous work of mercy.

A cablegram flickered across the Atlantic, and before you could say Jacques Robinson—or whatever is the equivalent in France—two WRS shipments were unloaded in France. It would have done the heart of any American Catholic good to see the Mother General's eyes when she walked into the warehouse and saw, in one stack alone, 360,000 pounds of life-giving powdered milk for the children of La Belle Patrie. And the Mother General's efficient distribution of the supplies won the admiration of Catholics and non-Catholics alike.

Thus it was everywhere. The first agent of mercy seen in The Netherlands after the years of cruel occupation was a representative of WRS. Three days after the German surrender, he got into the country and sent out a complete report on which instantaneous relief was predicated. It was so in Italy, Poland, Austria, Belgium, Luxembourg, Hungary, Finland, Czechoslovakia, Germany. It was so wherever there was need.

A World-wide Job

Helping the Polish refugees from Siberia was in itself a world-wide job. Fleeing for freedom, following always their flaming desire for places where they could be Catholics and human beings, they turned up in Mexico, Egypt, Palestine, India, New Zealand, and here and there in Europe and South Africa—even in the sweltering jungles of the Dark Continent.

Wherever they went, WRS followed. Welfare was organized in co-operation with Bishop Gawlina, ordinary of the Polish exiles and military forces outside Poland. From the African bush to the deserts of Egypt, the charity of the Catholics of America followed these persecuted Catholics and lightened their sufferings.

All this time, refugees of all nationalities and many religions were fleeing from Hitler-occupied Europe. Spain and Portugal were their way out. In Barcelona, Madrid and Lisbon—that war-time crossroads of the world—WRS established offices; and at a Christmas festival in 1944, seventeen nationalities, representing most of the peoples of

Europe, were counted among the refugees who were still able to rejoice, thanks to WRS, in the birthday of the Christ Child.

In the Philippines, WRS provided the goods, and the Philippines Catholic Welfare Conference saw that they reached the needy. In China, the Catholic Welfare Committee threw its thousands of helpers into the enormous task of distribution. Prominent among American lay organizations which have participated are the Societies of St. Vincent de Paul and the National Council of Catholic Women. The NCCW alone has prepared, in the past year, 600,000 pounds of clothing for children.

Most of the relief, in fact, has gone to children. And curiously, many times in my three and one-half years with WRS, I have been asked by priests, "How do you like working for UNRRA? Do you get all the money you need from the government? Does the USO keep you sufficiently supplied with funds?"

The confusion is natural. Millions of Americans are working through many agencies to lighten the world's burdens. But let it be understood that the tremendous work of War Relief Services — National Catholic Welfare Conference is the work of the Catholics of the United States. They will never know until the Day of Judgment how much good they have done. They will never know until then, for example, how many priests, made destitute by war, have been able to resume the offering of daily Mass because their material necessities were supplied by America's Catholics. It will be a very good thing to know about on that last day of accounting.

Mormons and Color

Under the creed of the Mormon church Negroes, while they can attend church services, are ineligible for the priesthood and are regarded as spiritually "beyond the pale," incapable of redemption. In consequence Utah is a Jim Crow state. Even in Ogden and Salt Lake City Negroes are denied service in the downtown cafes, restraurants, and hotels and are segregated in the balconies of the motion-picture theater. That the discrimination may be traced to the "ecclesiastical situation" is shown by the fact that Japanese-Americans, several hundred of whom are members in good standing of the Mormon church and eligible for the priesthood, are not segregated.—Carey McWilliams, in **The Nation.**

Extreme Left Turning to Sen. Pepper.—Newspaper headline.

Do the People "Say" Mass?

A vigorous protest against Ambiguous and heretical language

Clarence McAuliffe, S.J.

DURING the past few years, the Mass has been a constantly recurring subject both in articles and in the correspondence columns of our many popular Catholic magazines. This, of course, is all to the good, since the Mass is the central act of Catholic worship and since many of our people should be taught to improve their manner of assistance at the holy sacrifice.

However, the Mass is not an easy subject to write about. As every priest knows, some of its dogmatic aspects have their difficulties. Yet even devotional articles are apt to go awry unless the writer is well founded in his dogma. Hence it is not too surprising that statements are sometimes made, which, if they are not definitely erroneous, are likely to generate confusion in the minds of laymen. One such statement has to do with the part which the people play in the offering of the sacrifice.

There is room for alarm here —not an alarm based on imaginary ghosts, but on objective facts. As pointed out by Lon Francis (*The Priest,* December, 1946, pp. 36 sqq.), one of the chasms separating Catholic and Protestant beliefs has to do with their respective understandings of the priestly functions. "Everybody is a priest" is the slogan, not only of the original Protestant dissenters, but of orthodox Protestants today. "Everybody is not a priest" is the contradictory Catholic slogan, and it will always remain true that Catholic worship as embodied in the Mass and five of the sacraments will be performed *for* the people and not *by* the people.

It is, therefore, with some dismay that a priest reads statements like the following (all direct quotations from recent articles on the Mass): "When you [lay people] are at Mass, you are not merely hearing Mass, but you are actually saying Mass." . . "Holy Mass, corporately celebrated, is the only act that all Catholics do together." . . "On Father Egan was first conferred the priesthood of the laity, the priesthood that marks both you and me [lay people]. Later he received the priesthood that is of a higher grade, but the *same* priesthood none the less."

St. Peter Spoke Metaphorically

Such declarations, in no way cleared up by their contexts, seem likely to engender false ideas. No wonder that perfectly normal nuns have written to their friends saying: "I shall say Mass for you on Christmas

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Day" (card and quotation producible on request).

Two verses from the second chapter of the First Epistle of St. Peter are being thrown about in some quarters with reckless abandon. The apostle tells the faithful that they are a "holy priesthood" (v. 5) and a "royal priesthood" (v. 9). The context of these verses is rarely quoted. Yet the contexts make it perfectly evident that St. Peter uses the word "priesthood" metaphorically. In verse 5, the only function he ascribes to this lay priesthood is "to offer up *spiritual* sacrifices." In verse 9, the function is to "declare His [Christ's] virtues." It is evident that this priesthood has nothing to do with offering the Mass, which is by its very nature an *external* religious rite and may be validly performed only by an ordained priest even if he has none of the Savior's virtues.

On the other hand, reference is seldom made in the same quarters to the lucid statement of St. Paul (Heb. 5:1-4): "For every high priest taken *from among men* is ordained *for* men in the things that appertain to God, that he may offer up gifts and sacrifices for sins. . .

"And therefore, he ought, as *for* the people, so also for himself, to offer for sins.

"*Neither doth any man take the honor to himself*, but he that is called by God, as Aaron was."

Outright Heresy

In fact, to tell laymen without qualifications that they can offer the Mass is objectively heretical. It is of faith that only priests have the power to offer Mass (*DB.* 949: 960; Tanquerey, *Synopsis Theologiae Dogmaticae*, III, No. 775; Herve, *Manuale Theologiae Dogmaticae*, IV, No. 136). Hence Canon 802 states unequivocally: "Potestatem offerendi Missae sacrificium habent *soli* sacerdotes." It is risky enough to utter statements contradictory to defined truths even when the statements are explained so as to save their orthodoxy. To make such statements without any explanation is indefensible.

But just what does the Church mean when she defines that only priests have the power to offer the Mass? To answer this question we should recall a few fundamental points of dogma. First, every sacrifice is by its very nature an *external* sign. It must be perceptible to the senses of man. Second, this external sign is composed of three basic elements. These are: a corporeal substance of worth called the victim (materia remota sacrificii); a real change, more probably a destruction of some kind, wrought upon the victim (materia proxima sacrificii); and lastly, the offering of this changed or destroyed victim to God (forma sacrificii).

Of these three elements, all of them indispensable, the form is the most important. Victims may be slain for many purposes ——to supply food, to avoid con-

tagion, to get a subsidy from the government, and so on. But since sacrifice is "cultus latriae" in the strictest sense, it is only when the victim is offered to God alone that its destruction gets the precise meaning demanded by the very notion of sacrifice. Although each of the three basic elements must be individually perceptible, it is only when they are placed by an appointed priest that they coalesce into one moral unit and constitute the unified external sign called sacrifice.

The Consecration Is Essential

New let us apply these certain principles of theology to the Mass. Today it is quite certain that the essence of the Mass is in the consecration alone. However, if one would still wish to hold the opinion of SS. Alphonsus and Robert Bellarmine, namely, that the priests' communion is also a substantial part of the sacrifice, it would make no difference as far as this present argument is concerned. It is perfectly evident that the priest's communion is perceptible and that the act is his alone. Since, then, we may safely say that the essence of the Mass is in the consecration, it follows that we must find the three basic elements of the sacrifice there and no where else. The Victim is Christ Himself as man. This is of faith (*DB.* 940). He becomes entirely present under each of the two species at the consecration. However, since He is not visible (in propria specie). His presence is externalized or made perceptible only through the consecrated species of bread a wine. Only a priest has the power to bring it about that these species become consecrated and hence it is clear that only the priest externalizes this part of the sacrifice.

"The Priest Alone"

Regarding the second basic element, although the change of the Victim is conceived in various ways by various theologians, all admit that the change is externalized by the priest and by the priest alone. If no change at all be required (as in De la Taille's theory), then it still remains a fact that the offering and the presence of the divine Victim are externalized by the priest and only by him.

As regards the offering, the third and most important element of the consecration: Although different opinions are held regarding precisely *how* the offering is effected at the consecration, all admit that it, too, must be preceptible and must be the act of the priest alone.

To externalize the three basic elements of the sacrifice is what we really mean when we say that a priest "says" Mass. We usually mean the same thing when we say that the priest "celebrates" or "offers" the Mass. The Mass as a sacrifice is constituted by these three basic externally-manifested elements. They *are* the Mass, and in their placing the layman can do exactly *nothing*. This is what the

Church means when she defines that only priests can offer the sacrifice of the Mass. It is evident even from observation of the consecration as actually performed, that only the priest does it.

Indirect, Internal Participation

But may not laymen in some true sense also offer the sacrifice? Yes, but their offering is entirely *indirect* and, according to present practice, is entirely *internal*. If at some future time, Church authorities would permit lay people to utter the words of consecration aloud, they would then externalize their internal act. They would place the external sign *of* the sacrifice but not *as* a sacrifice.

That is why the priest under certain circumstances can say Mass with no one present. That is why all laymen in the world cannot say Mass without a priest, even if all would chorus the words of consecration. The priest celebrates Mass in the name of the Church and of each baptized individual. Every Catholic in the pews (I am prescinding from the servers, the choir, the sacristans and others who may do some external acts that prepare for the sacrifice; these external acts are purely accidental anyhow and do not alter the case materially) should associate himself in *mind* and *will* with the external offering that is being made by the priest alone.

Whenever an authorized representative acts externally for a group, every member of the group should put his mind and will in harmony with his representative. When a mayor externally expresses the city's greetings to a distinguished visitor, the mayor and he alone utters the speech and offers the keys to the city. But every citizen should harmonize his interior dispositions with the sentiments expressed by his representative. This is what the layman does and that is all he *can do* in the offering of the Mass.

Ambiguous Language

Hence to call laymen "co-offerers", "co-celebrators," "co-pilots," in the Mass is bound to induce confusion, unless we add an explanation. We would hardly call the citizens of a city "co-greeters" of the visitor. The preposition "co" is ambiguous. A "co-pilot" has all the powers of the pilot, but he just isn't at the controls at the present time. The average person might well take the same meaning out of the expression "co-offerers." Even to say that "laymen offer the Mass *with* the priest" can lead to mistaken notions. The most accurate way of stating the case seems to be: "The layman offers the Mass *through* the priest," and this is precisely the way it is expressed by Pope Pius XII in his encyclical "Mystici Corporis."

Moreover, the main occupation of the people at Mass should not have to do with the offering of

Christ to God, which is the true meaning of the offering in the sacrifice. They should be taught the *symbolism* of the sacrifice. Christ on the altar is the Divine Victim Who represents every person in the congregation. He took the place of every one of us on Calvary and He does it again in every Mass. He represents *me*. The knowledge of this fact should prompt every one at Mass to complete self-surrender to God. That is the real meaning of the Mass in its symbolic aspect. Hence the layman should occupy himself principally with the offering of *himself*, not with the offering up of Christ, through he should also do this briefly by an internal act.

If we teach the people these dogmatic truths, we shall accomplish the purpose desired by all priests. People should be Catholics all week, not just for a half hour on Sundays. If they learn that the Mass is God's own symbolic way of teaching them utter self-surrender to Him, that purpose, under the influence of His grace, will be achieved. To exaggerate their part in offering the Mass is unnecessary and dangerous. It leads to confusion and error. It will always be true in the Catholic Church that the external sign which *is* the Mass will be performed by the priest *for* the people, not by the people themselves.

"Private Enterprise"

Emma Goodman, secretary of Sophie Tucker, night club entertainer, has raised more than $200,000 for Catholic hospitals and schools for Negroes, according to an article by James O. Supple in the Chicago Sun.

Up to the present time she has collected enough money to build a hospital for the Poor Clare Sisters in Travencore, India; a 153-bed hospital for Negroes in Selma, Alabama; and a seminary for the Fathers of St. Joseph in India. She maintains a scholarship fund for young Negro seminarians from the Catholic Church of Saint Benedict the Moor in San Francisco, and not so long ago she bought six thousand books for Mary McLeod Bethune's College for Negroes in Florida. Now with the New Year, she has taken on a new project—a proposed $80,000 Catholic grammar school in Clarksdale, Miss., open to all Negroes of all faiths.

Helen Marie Horton, twenty-two-year-old singer who appeared at the Stork club and the Pierre hotel in New York, entered as a novice in the Sisters of Charity at Mount Vernon Convent near Riverside, New York, a short time ago.

Saint John Bosco Vocational Club

Matthew Vetter, C.P.

Let the Club do the work

DO you like to work with boys? Are you interested in fostering vocations? Vocations for your diocese, for the missions, for your congregation or order? If you are, then you will be interested in the St. John Bosco Club. For the St. John Bosco Club is a real boys' club—but only for boys who are thinking of being priests or brothers.

This is not just an untried idea. It is a club that has had 7 years of experience. It has proven itself to be practical and eminently successful. The Club was first formed in a parish at Cincinnati in 1938 and 11 of its first 33 members entered seminaries within three years. From Cincinnati the Club spread to Louisville, Chicago, St. Louis, Detroit, Boston, Baltimore, Kansas City, Toledo and other cities. From one group in Detroit 32 boys entered seminaries this past fall. Of these, 17 entered the diocesan preparatory seminary. The others entered various religious seminaries. One priest from a small group formed in a single grammar school sent five boys to the diocesan seminary this past year. Outstanding in its success was a group which in one year, with an enrollment of only 30 boys sent 17 to a seminary. This same group in five years had 37 boys enter the diocesan seminary and about 15 boys to various religious communities.

Father Vetter is getting to be our vocational "expert."

It Means Fun

The St. John Bosco Club is a real club; it means fun for the boys, with games, outings, exclusive fun, something that is just for the members. If you were to ask any of the Don Bosco boys, as the members of the Club are often called: "What is the St. John Bosco Club?", they will tell you almost invariably, "It is a Club where we have lots of fun." But if you question them further, they will say, "It is a Club for boys who want to be priests" or "boys who think they might want to be priests."

There is nothing that "opens" the American boy as does fun. And if you can impart instruction and implant ideals when a boys is "open," receptive, then you have made this instruction and these ideals a very part of the boy. He has received these things in a way that will stick. It is on this fact that the St. John Bosco Club capitalizes. The club meetings are not just dry instructions. There is nothing of the classroom atmosphere here. Stunts, tricks, contests,

and the like give life to the meetings and create a real club spirit.

Some Details

How is the Don Bosco Club organized? It may be organized in a single large grammar school or high school, or it may draw its membership from a number of parishes. The best time to start the Club is shortly after the school year begins. A centrally located meeting place is selected. First the pastors of the neighboring parishes are contacted and asked permission to invite the 7th and 8th grade boys. A general talk on the priesthood and religious life is given. At the close of the talk tell the boys about the Club: that it means lots of fun such as vocation movies, outings, initiations, etc. Insist that it is only for boys who are interested in becoming priests or brothers. Emphasize the fact though that it is not for those boys alone who have made up their minds that they want to become priests, but that it is for anyone who is undecided about his vocation, or who, perhaps has never before given it much thought, but who would like to begin to think it over. Warn them not to come just for fun. But promise them plenty of fun if they do come. Tell them where the meeting will be and when.

The first meeting should follow as closely as possible upon this. At this meeting the purpose of the Club is explained more at length. The appealing life of St. John Bosco is set before them. Finally the rules are explained: 1st.) a short daily prayer to know one's vocation, 2nd.) at least weekly Communion, and lastly, to offer Mass and Communion for all the Club members the first Sunday of the month. These rules should be insisted upon. Not to know them can make one subject to a special initiation.

The Spiritual Angle

The core of every meeting should consist in some point on the spiritual life and some point of vocational instruction. For example, a short discussion might be held on the Mass, Holy Communion, Visits to the Blessed Sacrament, Our Blessed Mother, ejaculations, sacrifices, the Rosary, Stations, etc. Or some special virtue or a special saint might be chosen each month for practice or imitation. The vocation discussion should cover such points as: The signs of a Vocation, qualities expected of a priest, temptations against one's vocation, methods of application to a seminary, and lastly, the various apostolates that lie open. These matters may be handled by way of questionnaires, quizzes, contests, raffles—in short in any manner that will give life and variety to the meetings.

It is the policy of the Club to invite representatives of the diocesan clergy, and the various orders to explain their life and work to the boys. Many of these

"guest speakers" will have vocation or mission movies to show. They will be invited to leave their vocation literature with the boys.

A day's outing to the seminary or to some religious community furthers the work of the Club. Various games after the formal meeting have the same effect. One or more days of Recollection each year does much to deepen the spiritual life of the boys.

The moderator of such a Club, it need hardly be said, should be a young active priest—one who knows boys and who likes to work with them. Dry lectures and strictly businesslike routine meetings will not hold the boys. A fine sense of humor and fun is an asset for a moderator. Nor will the club mean much added work for the busy priest. A Club can be planned and organized in a couple of days. After that practically the only time required is the actual time of the meetings. A diocesan vocation director could easily carry on a number of Clubs simultaneously. It is better to have a number of smaller groups of perhaps 50 or 60 members than to have a large unwieldly group.

Weeding Out

The Club idea appeals strongly to boys—especially to grammar school boys. In fact, one of the chief problems of the moderator is how to eliminate tactfully the undesirable members. One of the methods used is to check up with the class-room Sister on the conduct, average in study, and the home background of each boy. The priests of the parish can give still more help on this latter point. Incidentally, such surveys have proven that with few exceptions, the boys who do join the Clubs are among the very best in their school.

The priest who creates for such boys a real Club spirit can do much to form these boys into very manly characters and can instill into them deep and solid piety. In every boy there is a very selfish streak. Yet there is also a capacity for very great generosity if the motives for sacrifice, charity and so on are presented in the manner that appeals to him. It is this spirit of sacrifice and manly generosity that the Club strives to develop in the boy. Just as the spirit of worldliness is one of the greatest enemies of vocations, so the spirit of sacrifice and generosity is one of the greatest sureties that a boy will follow his vocation. An advent and lenten program drawn up privately by each boy is one of the helps in this formation.

Notion of Vocation

I said above that the spirit of worldliness is one of the greatest obstacles to vocations. Another reason that is equally responsible for the fewness of vocations is that many boys have the wrong notion about a vocation. After questioning hundreds and hundreds of boys I

have been forced to the conclusion that the majority of boys have this wrong idea of a vocation. To most boys a vocation consists almost entirely in a strong emotional attraction to the priesthood. Not feeling this attraction within themselves, they have little interest or thought of the priesthood or religious life. How false this idea is has been pointed out by Pope Pius XI in his encyclical, "On the Catholic Priesthood." There he states: "A true priestly vocation is not established so much by some inner feeling or devout attraction, which may sometimes be absent or hardly perceptible; but rather by a right intention in the aspirant, together with a combination of physical, intellectual and moral qualities which make him fitted for such a state of life."

Hence we must arouse the interest of more boys by pointing out to them, first the possibility —and then the probability, of their having a vocation. This can admirably be done by a vocation club. There have been boys in the Club, who on their own admission, were attracted to the Club principally by the prospect of fun, but at the end of two years in the Club were fully determined to enter a seminary. The Club gradually develops in the boy a "vocation consciousness." I am convinced that the vocation Club is a "no loss" and "sure gain" idea. All members certainly profit much by a deeper spiritual life. And experience has proved that where the spirit of piety and generosity is cultivated, and adequate vocational instruction is imparted, God is very generous in the number of vocations drawn from such a group.

Note: A girls' vocation club, called Our Lady of Good Counsel Club, has been formed along lines similar to the St. John Bosco Club. To priest and religious upon request the small vocation club handbook will be sent free. Write to: St. John Bosco Club or Our Lady of Good Counsel Club, 5700 N. Harlem Ave., Chicago (31), Illinois.

Primate of Ireland!

Married at 73

Armagh, Northern Ireland, Jan. 22—(Reuters)—Dr. J. A. Gregg, 73-year-old Church of England Primate of All Ireland, was married in St. Patrick's Cathedral here yesterday to Miss Leslie McEndoo, 36-year-old second daughter of Very Rev. T. J. McEndoo, Dean of Armagh, who performed the ceremony.

We know something good about Jack Casey of Great Barrington, Mass. His restaurant on Bridge Street, known as "Jack's," has this inscription in the window:

"Let no hungry man pass this door."—Camillus.

Peace Through Humility

M. Eugene Boylan, O.Cist.R.

Humilibus dat gratiam

THE powers bestowed on every priest at ordination are beyond all calculation. The Holy Ghost Himself is there given to us, together with an official claim upon His adequate assistance in every work of our ministry. This claim is based not upon our own personal merit but upon the needs of the moment. It is not destroyed by any weight of personal sin, for it is backed by the merits of Christ. What is it then that so limits the harvest? Why are we so often powerless to convert souls? How is it that we have not already achieved the wonders commensurate with our divine equipment?

One might reply by citing the example of Our Lord Himself, Whose labors among the Jews were so obstructed by the hardness of their hearts and their lack of faith. Yet the application of the time-tried principle: "Blame yourself first!" will lead us to the discovery of a still greater obstacle to our success. This is the want of humality.

Let it be said quite bluntly, that, in practice, both for our own sanctification and that of the souls in our charge, nothing is so essential for us priests as true humility. It may even be said that if we have humility we have all that is necessary, for all else will be added on to us. And if we have not humility, all else profits us nothing.

These are strong statements; but they find their justification in the words of Scripture teaching us that *God resists the proud and gives grace to the humble* (cf. James iv: 6).

To appreciate properly the importance and the function of humility, we must recall God's purpose in creating the world. He created it and planned it and saved it and rules it and acts on it and in it, for His glory. And that Glory is His own. He will not give it to another. He is the Lord God!

Mercy Answers Misery

And, in this life at least, it is by His mercy that He intends to be glorified. The glory of His justice belongs rather to the next life. Now, mercy is the generosity of goodness when confronted with misery. If we do not know and acknowledge our own misery, we cannot know and glorify the mercy of God. Humility is a glad recognition of one's misery and of God's mercy. To it God gives grace, for we have our Divine Master's assurance that this poverty is our title to His Mercy: *Blessed are the poor in spirit for theirs is the Kingdom of Heaven.* The whole secret of the spiritual life is summed up in that promise.

For us priests it is of vital importance that we understand this plan of Divine action, and

that we live by it and act by it. This is especially true of our work in the care of souls. In his ministry the work of the priest has something of the note of *ex opere operato* about it. He acts *in persona Christi* (cf. Pius X, Letter to Priests, 1908). He is another Christ. He has the merits of Christ and the power of God at his disposal. He is working for the building up of the Mystical Body of Christ, and God's paternal goodness is always "in act"; so that the priest's own personal unworthiness or incompetence should not interfere with the Divine action on souls in which he is merely an instrument. But if he attributes it to his own cleverness, his own merit, his own eloquence, then he prevents the fulfillment of the Divine plan—for God resists him. God will not give His glory to another. Indeed He cannot, without self-contradiction, for He is the Lord God.

The Folly of Pride

Pride makes us appropriate to ourselves the glory of all the good we have or we do, and is therefore directly opposed to God's action. That is true of all our actions, but especially true of apostolic work. For every single advance in the supernatural life of any soul is the work of grace, and God alone is the Author of grace. It was merited for souls by Christ on the Cross. It is poured forth on souls by the Holy Ghost, whose instruments we are. It is a super-human work, completely above our natural powers. To presume that our cleverness in argument, our eloquence in preaching, our kindness in receiving sinners, our learning, our zeal, our personality, our prayers—our self, in fact—are anything but instruments in the hands of God, when it is a question of giving supernatural life or increasing it, is utter folly and nonsense.

That God deigns to associate us with Himself in His work is but the favor of His mercy. He has no need of us; any need there is in the matter, is our need of Him. If then, by choosing us to be priests, He "lets us in on the ground floor," so to speak, in His marvellous work of His mercy, surely we have more reason than anyone else to realize how gratuitous it is! What have we that we have not received?

Here again, St. Paul is our model: *Power is made perfect in infirmity. Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me* (II Cor, xii: 9); *God forbid that I should glory, save in the cross of our Lord Jesus Christ* (Gal. vi: 14).

Our Weakness is Our Glory

If we priests could only realize something of the infinite Fatherliness of God, of His natural urge to communicate Himself to souls—for *bonum est sui diffusivum,* and He is *Bonum Infinitum;* if we could only realize something of the infinite

merits of Christ which are communicated to each soul at Baptism, as if that soul itself had suffered and died as Our Lord did (cf. St. Thomas, 3, 69, 2); if we could only remember that we are the instruments of Infinite Love, Who is the Holy Ghost—there would be no limit to the confidence with which we approach our work for souls. Our own weakness would only be a new motive for confidence, for the weaker we are, the less likely is our co-operation in the work to take away from God's glory. And this glory is the motive of all His action!

St. Paul sums it all up for us: *For see your vocation, brethren . . . the foolish things of the world hath God chosen that He may confound the wise; and the weak things of the world hath God chosen, that He may confound the strong. And the base things of the world, and the things that are contemptible, hath God chosen and the things that are not, that He might bring to naught the things that are: that no flesh should glory in His sight. But of Him are you in Christ Jesus, Who of God is made unto us wisdom, and justice, and sanctification, and redemption; that, as it is written, He that glorieth, may glory in the Lord"* (I Cor. i: 26-31).

The need for humility also becomes evident from another point of view. Our own personal attitude to God, as we have seen in previous articles, is expressed by offering sacrifice. By sacrifice we profess and acknowledge God's sovereign dominion over us, and our complete dependence upon Him. This of course would be true of any sacrifice. But the sacrifice we offer is the sacrifice of Christ, sacramentally renewed in the Mass. In doing so, we identify ourselves with Christ in His death—are we not baptized into His death?—and His death is but the complete sacrificial summing up of His whole life. To identify ourselves with Him in our life, we must be like Him *meek and humble of heart*, we must empty ourself, for *He emptied Himself . . . becoming obedient unto death, even to the death of the Cross.*

Humility is True Praise

There is no better way of rendering God the worship we owe Him as creatures, of fulfilling the assertion we make to Him by sacrifice, of conforming ourselves to the image of His Son Whose sacrifice we offer as our own, than by the practice of humility. It is the true interior sacrifice of praise; it alone gives God due honor and glory. For pride attributes to ourself all the good we do or have; humility attributes all to God. Humility alone can truly say to God: *Thine O Lord is magnificence, and power; and glory, and victory: and to Thee is praise* (I Par. xxix: 11).

This continual willingness to refer all we have or do to God links up our humility with our

Mass, and with God's First Commandment. Reverence, according to St. Thomas, is the root of humility: *Principium et radix humilitatis est reverentia quam quis habet ad Deum.—Humilitas causatur ex reverentia divina . . . Humilitas proprie respicit reverentiam qua homo Deo subjicitur* (2, 2: 161; 1, 4, 5, 6). And this is but an echo of the foundation of St. Benedict's spiritual teaching.

We tend to overlook the duty of direct devotion to God and His Glory. This duty is best fulfilled by humility, for such an habitual attitude of our soul can make our whole life a continual sacrifice of praise.

True humility is always accompanied by boundless confidence. Pride sees in our own self with its apparent excellence, our claim on God's co-operation and on God's rewards; but even pride must admit that the very basis of such a claim sets a limit to it. Humility bases its confidence on personal poverty of spirit and on the infinite mercy of God; it takes its stand on the merits of Christ, knowing that then nothing will be wanting to us in any grace. The Queen of Prophets has foretold it all to us. *Dispersit superbos mente cordis sui . . . exaltavit humiles. Esurientes implevit bonis, divites dimisit inanes.* Let us repeat it again: *Deus superbis resistit: humilibus autem dat gratiam.*

"Learn of Me . . ."

If humility, then, is so important for our service of God, for our own sanctification and for the salvation of others, how are we to acquire it?—how are we to practise it? The full answer to that would require a complete treatise on the spiritual life—for the perfection of humility, in practice, coincides with the perfection of holiness. As a starting point, the obvious thing is to learn humility from our Divine Master and Model. We must develop our knowledge of Him by reading, by reflection, and by personal contact in prayer. It is impossible to be His friend, to talk to Him daily with any degree of sincerity, and not grow in humility.

Then, we must ask for the grace of humility in sincere and earnest prayer, basing our request on the merits of Christ and His zeal for the glory of God. To petition we should add a prayerful consideration of the nature of God and His perfections. In fact, the rational basis for humility can be found in the tracts *De Deo Uno* and *De Deo Creatore et Conservatore.* Even the metaphysics of First and Second Causes can be of great help to the philosophically-minded. Therein one sees that it is not mere sentimental piety that talks of our "complete dependence of God, in all we are or have or do.

In addition, we must try to accept humiliations when they come to us, and to be determined in checking the conscious mani-

festations of pride. Self-exaltation, even in our thoughts, must be avoided; so, also, must all referring, in thought or word, of our success to our own excellence or skill. That does not mean that we have to deny the good or the talents that are in us. Quite the contrary—for humility is truth. But while recognizing our assets, we must remember that they are only on loan. They came from God, and they are for God.

The Magnificat is full of lessons in true humility. Our Lady knew that She was the most beautiful work of God's hands, apart from the Human Nature of His Son. Yet She was the humblest of God's creatures. She knew and admitted that it was God Who made Her great—and that it was in His Mercy that He did so. It is God also Who can make us truly humble. It would seem that the higher degrees of humility are the result of a special grace; prayer then is the way to obtain the perfection of humility, but our prayer is not sincere if we do not at the same time make a very reasonable effort to combat our own pride and prepare the soil of our soul for the Divine sowing.

It is not easy to come to an end when treating of humility. Much must be left unsaid in a short article. But one hint cannot be omitted. Competition is nearly always the work of pride; so also is every search for something to distinguish us from our fellows or to set us above them. Even mortification, even holiness, can be pursued through pride. We must be continually on our guard and constant in our prayer against illusions.

The peace and confidence of the truly humble man are beyond all telling. He need no more be afraid of the "other fellow's" success; he need never again fear to admit his own failings to himself; he need never again be restless and anxious about his own dignity and value. His hope and help is in the name of the Lord—which is "Saviour." His confidence is based on his own misery and God's mercy. His union with God is the fruit of his own nothingness and his own need. Gladly does he glory in his infirmities that the power of Christ may dwell in Him. Again we may repeat it: *Humilibus autem Deus dat gratiam.*

Epitaph

The tombstone inscription on the stone of St. Francis of Paula (1416-1588) at Kirby Cemetery, Essex, England, read: "When pictures look alive with movements free; when ships like fishes swim beneath the sea; when man outstripping birds shall scan the sky; then half the world, deep drenched in blood shall die."—**The Milwaukee Journal.**

People Need the Right Concept of God

Filling a vacuum with facts

Lon Francis

THAT at least 70,000,000 Americans have a very vague idea of the nature and attributes of God is clear from the fact that they are not even interested in Him, and do not believe that He is interested in them.

The word "Supreme Being" is familiar to them, but it has about the same import as "the Architect of the Universe," belief in Whom every member of the Scottish and York Rite of Masonry is expected to recognize.

This Architect of the Universe is seen in His "bigness" or greatness, or power through "the works of His hands," to which David refers when He sings: "The Heavens declare the glory of God, and the firmament the works of His hands." But it does not occur to the average unreflecting person that God could not possibly be all "bigness" or "power." He must be an integrated God. His every attribute must be as infinite as is His "bigness" or "greatness."

Even the average astronomer, who specializes in the study of the heavens, like any others whose whole life is occupied with one subject, seldom philosophizes from his findings. He should certainly deduce from his science that God is infinitely intelligent and wise. If he be that, He is a *personal* God. There are some astronomers, of course, whose studies made them very reverent towards God and who do recognize not only intelligence, but infinite wisdom behind the design which is so evident in all His "wonderful works." Such a one is A. Cressy Morrison, former President of the New York Academy of Science, who is quoted in the *Reader's Digest* (December, 1946) as saying:

"The earth rotates on its axis one thousand miles an hour; if it turned at one hundred miles an hour, our days and nights would be ten times as long as now, and the hot sun would burn up our vegetables each long day, while in the long nights any surviving sprout would freeze.

"Again, the sun, source of our life, has a surface temperature of 12,000 degrees Fahrenheit, and our earth is just far enough away so that this 'eternal fire' warms us just enough and not too much! If the sun gave off only one half its present radiation, we would freeze; and if it gave half as much more we would roast.

"The slant of the earth, tilted at an angle of 23 degrees, gives us our seasons; if it had not been so tilted, six vapors from the ocean would move north and south, piling up for us continents of ice. If our moon was, say, only 50 thousand miles away instead of its actual distance, our tides would be so enormous that twice a day all continents would be submerged; even the mountains would soon be eroded away. If the crust of the earth had been only ten feet thicker, there would be no oxygen, without which animal life must die. Had the ocean been a few feet deeper, carbon dioxide and oxygen would have been absorbed and no vegetable life could exist. Or if our atmosphere had been much thinner, some of the meteors, now burned in space by the millions every day, would be striking all parts of the earth, setting fires everywhere.

"Because of these and a host of other examples, there is not one chance in millions that life on our planet is an accident.

"By unwavering mathematical law we can prove that our universe was designed and executed by a great engineering intelligence."

Corollaries

Now the one who grants the existence of God, His infinite power, intelligence, and wisdom must, to be consistent, grant that He must have all other attributes of a perfect person, namely, those of goodness, love, mercy, holiness, justice, etc.; and since He is *infinitely* perfect He must have these attributes in an *infinite* degree. The one who concedes that much, can not find any reasonable fault with the Church's teaching concerning man's direct creation by God, his destiny to everlasting bliss, the Incarnation of the Son of God, the Redemption, the Eucharist, the Sacraments of Baptism and Penance, or with the doctrines of Purgatory and Hell. These historical and Bible facts simply represent the infinite attributes of God in action.

If God be infinitely *good,* does it not seem that He should share some of His eternal glory and riches with immortal creatures whom He could and did create? If man, created in His own image and likeness, and destined to enjoy His beatitude everlastingly, got into trouble, which blasted his hopes of eternal bliss, it is not surprising that the infinitely *loving* God would move the Father to give His only beloved Son as man's liberator; and, if the Almighty demanded condign reparation, his ransom. The one who would maintain that that would be stretching God's goodness and mercy too far would, by implication, declare that God's goodness and mercy are *not* infinite.

Infinite *love* cannot go too far and, therefore, did not go too far even in the institution of the

Eucharist as Catholics believe it. In fact, if perfect human love tends to union, perfect infinite and divine love should tend to closer union. If God is willing to be eternally united with the individual soul in Heaven, how can it be inconsistent that He should crave temporary union with his soul even here on earth, in order the better to prepare it for its everlasting destiny?

If God's *holiness* is infinite, He cannot be indifferent towards man's conduct here on earth, especially since man's first purpose is to love and serve Him.

His infinite holiness forces Him to hate what is evil and to love what is good with all His power. If His infinite goodness provides an eternal Heaven, His infinite justice must, of necessity, provide an eternal hell for those who spend their lives in rebellion against His laws. If God be infinitely just, the Catholic doctrine of Purgatory is most logical. Human justice does not assign the same punishment to both petty and serious violations of the law. If reason calls that justice, then it must apply the logic to God's manner of acting.

Nothing will better dispose members of the Inquiry class to look into Catholic teaching than to point out how logical every Catholic doctrine and practice is, how much in harmony all are with the infinite attributes of God. If one readily admits God's existence and His infinite power, as 99% of mankind does, one cannot consistently oppose the exercise of other attributes of God as exemplified in Bible teaching.

Considerations such as these should arouse shame in members of the entire class who have almost habitually disregarded God, who have seldom prayed to Him, Who is so deeply interested in them, and Whose infinite sympathy and goodness and love would delight in outdoing them in generosity.

Supernatural Parallel

We might continue to reason with our class as follows:

If God has provided so well for man's temporal well-being, is it conceivable that He would not do immeasurably more for his eternal well-being? The longest life on earth is but a passing moment compared to the never-ending life that begins when we pass into eternity through the door of death. It is man's well-being *there* that counts, for "what does it profit a man if he gain the whole world and suffer the loss of his soul?"

Is it conceivable that God would destine us to enjoy His own eternal beatitude, and to live in the glory of His own Paradise forever, and yet not so apprise us? Would He leave us ignorant concerning the way of reaching it?

The very question suggests

the necessity of a divine revelation concerning these matters. Now if we go to Holy Scripture we find that Almighty God made frequent revelations of His will to man. He spoke to Adam, to Noah, to Abraham, to Moses, to the Hebrew prophets, and, as St. Paul tells us, finally through His divine Son.

Is it conceivable that if man's destiny is supernatural—and it must be if it means life in a divine order—God would not establish an ordinance whereby he could be elevated from the human to the divine order, from a natural to a supernatural plane, and establish other ordinances to restore supernatural or divine life after it should be lost by sin with which it is incompatible?

If all men had forfeited their right to Heaven through the disloyalty of the proto-parent, and neither they nor angels had it in their power to make adequate reparation, in the light of God's infinite love and in the light of what we are taught both by Holy Scripture and history, how can one honestly repudiate the Incarnation and Redemption?

If God deserves infinite worship *at all times,* and *not only once,* then would we not rather expect Christ to have given to His perfect religion an official form of worship by which God would be adequately glorified as long as man would live on earth? If we consult Holy Scripture, the practice of all Christians for 15 centuries and the practice of three-fourths of all Christians in the world today, we discover that Christ did just that.

If God is *truth* is it conceivable that He would leave His children in error or even in uncertainty concerning His plan of salvation and matters of faith and morals?

If the truth was intended for all, is it conceivable that He would make knowledge thereof, dependent on a book whose circulation would be conditioned, in turn, on the invention of the printing press 1400 years after His Apostles went out to win the world for Him?

Against Divorce

A great many Protestant ministers are now deeply disturbed about the post-war increase in divorces. Rev. Cecil Osborne, a Baptist pastor of Burlingame, California, has announced that couples coming to him to be married must first sign a pledge to "see your clergyman before you see a lawyer." He wants them to air their differences before a clergyman previous to going to a lawyer or a court. Sign on the dotted line or else . . . is his manifesto confronting bridal couples.—**The Springfield (Mass.) Catholic Mirror.**

Department of Utter Confusion

A star of the collection

Miss Elise Lavelle

A WITTY New York weekly collects brief items for "The Department of Utter Confusion." Except for its length (31 pages) a pamphlet recently published by American Brotherhood, The National Conference of Christians and Jews, might constitute a star of the collection.

This pamphlet is titled "Weekday Religious Education; Help or Hindrance to Inter-Religious Understanding?" According to the forword by Paul H. Vieth, chairman of the NCCJ Committee on Religious Education Materials, it is the summary of an "investigation" undertaken by Isaac K. Beckes at the request of NCCJ and "presented by him to Yale University in partial fulfillment of the requirements for the degree of Doctor of Philosophy." He got the degree and is now director of youth work of the International Council of Religious Education.

Nothing in the pamphlet discloses whether or not Dr. Beckes made the published summary of his own thesis. But it is clear that somebody produced a masterpiece of artful confusion which boils down to an attack on released time in general and on released time for Catholic religious education in particular.

So expertly is language used to confuse, that the boiling down is a process requiring more effort than the average person is likely to expend. Therein lies the artistry, which achieves its goal of leaving the casual reader wondering why he never before realized that religious education is undemocratic—if not actually anti-religious.

To a careful reader it is evident that the writer, judged by his own statements, does not understand what religion is and knows little more about religious freedom in a democracy, although he mentions "democratic rights" as often as he feels the phrase will help his argument.

His argument and, one must conclude, the argument of NCCJ which inspired and published the study, is that religious education on released time should be a kind of community get-together promoting "social contacts," projects of civic betterment and something he calls "inter-religious fellowship."

Webster's dictionary defines religion as "the service and adoration of God." On page 9 of his pamphlet, Dr. Beckes calls

religion "a mere matter of sectarian controversy."

On the following page, he states that "democracy requires due respect for every conviction honestly considered and sincerely held" and that "the right to differ" in religious beliefs is "a corollary of democracy." On another page, he praises an interfaith committee for its efforts "to build the feeling that being a Jew, Catholic or Protestant is a democratic right, which ought to be accepted by individuals as a responsibility."

One feels logic slipping away when Dr. Beckes then deplores the fact that the released time program does not provide for "joint celebration of such festivals as Yom Kippur and Christmas." Does Dr. Beckes really believe that in a democracy a faithful Jew should be obliged to celebrate the birth of Christ?

Almost the only clearly stated conclusion reached by Dr. Beckes as a result of his "investigation" is that one religious group is always in the wrong.

Under the chapter heading "Text Books in Weekday Religious Programs," he says: "In comparison to the number of texts examined, passages of an antagonistic or derogatory nature in Catholic books were numerous. The chief problem with Catholic materials seemed to be in pointing out the validity of their own faith in contrast to other creeds. Catechism is a widely used type of material for Catholic teaching. Many of the examples used in the catechetical study materials make comparisons to show the truth of the Catholic faith and falsehood of other faiths."

In passing, one asks whether Dr. Beckes means to imply that Catholics must use released time to instruct pupils that the Catholic faith is invalid.

Dr. Beckes dismisses Protestant text books in a paragraph which complains that they contain "no reference to the interreligious problem" and that "material prepared by conservative Protestant groups sometimes speaks of the Jews as being inferior because they are outside the Christian family."

Then he says: "Jewish text books examined are singularly free from derogatory and antagonistic remarks."

On page 21, non-Jews are in the wrong again: "In all communities studied there was a substantial amount of misunderstanding of other religious groups. This misunderstanding was highest in Catholic and Protestant response to Jews . . . The sense of being the object of Jewish antagonism generally expressed by Catholics and Protestants was almost entirely unfounded as shown by Jewish reaction and was, therefore, largely a projection on the part of Protestants and Catholics of

their own antagonism towards Jews.

"On the other hand, the strong sense of being the object of Catholic and Protestant antagonism shown by Jewish leaders and parents was clearly justified as evidenced by Catholics' and Protestants' unwillingness to enter into common social relationships with Jews."

The pamphlet presents no evidence to support the "justification" nor does it define or explain the "Jewish reaction" on which the previous statement was based.

In the final paragraph of the pamphlet, Dr. Beckes achieves an all time high of confusion. He admits that the Judaeo-Christian tradition is based on the Fatherhood of God and the brotherhood of man, and without pausing for breath, implies that released time instruction in religion (i.e., the Fatherhood of God and the brotherhood of man) teaches "divisiveness," intolerance and arrogance.

Here is his own statement: "Certainly it will always be unfortunate if not actually insincere for any church or religious group to obtain released time for religious instruction through democratic procedure and utilize the Judaeo-Christian tradition whose major premise is the Fatherhood of God and the brotherhood of man to teach a divisiveness based upon religious misunderstanding, indifference, intolerance or arrogance."

Editor's Note: The pamphlet referred to by Miss Lavelle has just been withdrawn by the publishers as a result of criticism by Miss Lavelle and others.

Guerrilla Theology

In the evenings we sat on his little balcony in broken "manana" chairs, forgot the war and the Philippines. We talked, of all things, about literature. Often the discussions slipped into theology, and we both would wonder what our old professors would think of some of the present practices forced upon us by the war; requiem Masses in white vestments; hosts that were often more square than round; High Masses without a single chair to sit upon; confessions under the trees, the priest sitting on a rock; coconut oil burning in rusted tin cans or shells instead of candles; white cassock over black one instead of albs; Mass in sandaled, sockless feet like friars; wine put into the chalice with a medicine dropper; holy oils two years old; a hundred babies baptized together; reading the winter breviary instead of the summer one; making our own "ordo," sometimes using only the crucifix of a rosary for Mass; the distraction of cats, dogs, and even a pig under the altar.—Edward Haggerty, Guerilla **Padre In Mindanao.**

When does a parishioner sin gravely by not contributing to the parish?

Many Catholics — some say half of the parishioners in big cities—give next to nothing. The average church-goer in the United States gives only 2% of his income to religion. Archbishop Kenrick in his Moral Theology has the principle that it is not a grave sin unless serious and real needs e.g. the interest, necessary repairs, etc., cannot be met by the pastor or even if they are, other parishioners are unduly burdened by the fact that "slackers" do not meet their obligations.

The causes of neglect are various: people living in invalid marriages and hence careless, nomadic habits of our people, lack of contact with the parishioners by house to house visitation by the clergy (Can. 467—the pastor should know his sheep), too expensive building programs, no detailed report at the end of the year, and in general, the pagan atmosphere in which Catholics must live, etc.

Our sermons and services must be such that people are attracted to their parish churches. Many "money-talks" are not persuasive, but we must feed the faith and piety of our people. If Catholics have the means, they will give in proportion to the knowledge and love of their religion. Giving is per se in proportion to loving. This is a principle of psychology, is it not?

Does the census of a parish reveal anything special?

In many cases, yes. In one parish 2055 were enumerated in a census. Of these 910 were previously unknown to the parish clergy. In a particular parish with 575 families, 200 parents did not attend Mass or make their last Easter Duty. In another parish there were 250 children in the Catechism classes. Six months later after the Sisters took up a house-to-house census, the number was increased to 500. "I know mine, and mine know me," is the Gospel principle. If you want to read up on this census matter, see *Eccl. Review* 1924, 1925, 1929, 1930, 1931, 1932, 1933 for special articles on leakage.

(1) In November, 1932 Miss A., a non-Catholic, married B, a professed Catholic, before a minister of a sect. In April, 1933 she was received into the Church by a priest.

(2) In 1943, without getting a civil divorce, she married H. before the Catholic pastor and two witnesses (Can. 1094-1095).

(3) Now Mr. H. wants a nullification of this marriage by the civil court. He said that a priest told him to have this done. What can, or what should we do?

If the 1932 marriage was not validated by the priest who re-

ceived her into the Church, *as it should have been* (Can. 1137), the second union in 1943 is per se the only valid contract. It should not be attacked. Before married converts are received into the Church, we must investigate their marriages as to validity.

If a Catholic party is invalidly married because of lack of the solemn form and wishes to contract a valid marriage after divorce, the pastor and the local Ordinary must decide the question, not the pastor alone (Commission of Interpretation October 16, 1919; A.A.S. XI p. 479). It is a Chancery Office case. It may have been validated in some other parish or diocese. If it is a simple case of "fixing up" the marriage, find out if there is a previous valid marriage or some other diriment impediment This is a grave law.

A good woman bearing a fetus of four months suffers danger of miscarriage. Her mother helps her in the house, but she does not get along well with her son-in-law. The doctors tell her to stay in bed, but she wants to do the house-work. May she do this?

This would be indirect abortion. There must be a *proportionately grave cause* for this. I do not see that there is such a grave cause in the case. Tell her mother-in-law not to be such a critic, or get another woman to assist the sick mother. A fetus of four months is not viable. To be viable it must be at least 6 calendar months old if born in a modern hospital, and even then, there is some danger, as is known to physicians.

Direct or intentional abortion (they want it to happen) is always mortal and excommunication is incurred by the physician, the mother and all who are necessary cooperators (Can. 2350, 2209 sec. 3). The above case as already said, would not be direct, but indirect, and Canon 2350 does not apply to it.

—P. J. Lydon, S.T.D.

Man to man, which company do you thing makes the best organs?

Beyond all doubt it's Casavant Freres, Saint Hyacinthe, Quebec. A Casavant is the answer to an organist's prayer—the substance of his dreams. The good Freres build organs to suit every budget. Their superiority lies in their craftsmanship, the smoothness with which they blend their tones and weld the several voices into one majestic unit. By all means get a Casavant.

Our friends, the Anglicans, who have an unfailing instinct for the best in the externals of religion (including music), invariably go for either the Casavant or the Skinner, which is manufactured in this country and is also an aristocrat among organs (Aeolion-Skinner Organ Co., Inc., Boston 25, Mass.).

What do you think of the organ specifications enclosed?

They strike us as being good enough. But that "Vox Humana"—! That's the stop always used, in the days of the silent movies, to accompany Little Eva to heaven; it followed the widow through her reading of the letter-edged-in-black; it supplied background for the grand-kiss, etc.

It gives out with a sort of throaty, gargly sound. It goes flat easily. It must always be kept wobbling with the Tremolo.

Apart from those considerations, it's all right and, used discreetly, can be very effective.

A small oboe would have far more dignity—or what is known as an "Unda Maris."

Our organist has suggested the addition of a Solovox to our little organ. What is your opinion?

The Solovox is an electric gadget on the Hammond principle. Despite its phenomenal success in skating rinks, night clubs, Greek restaurants, etc., it seems, also, to have been banned by the terms of the Apostolic Constitution *Divini Cultus Sanctitatem* of Pope Pius XI. Anyway, the thing is in bad taste; it reeks of potted palms, blue spotlights, and adagio dancers.

—Richard Ginder, F.A.G.O.

What are the minimum-width church-aisles you recommend?

It is desirable to have 6' clear in the center aisle, 4' clear in the side aisles, and 6' clear in front of the pews. However, the size of the church and its seating capacity may tend to vary the dimensions given and, in many localities, building codes establish minimum widths.

Where can I purchase stock-plans for parish buildings?

We cannot recommend the use of stock-plans for parish buildings. Your parish is located less than two hours drive from a large city where, undoubtedly, a number of competent architectural offices are located. The use of stock-plans is thought of as an economy; actually, competent architectural services are an essential when every building dollar must be spent wisely. Stock-plans cannot take into account the size, shape, and orientation of your property; the slope and nature of the soil; the relationship of parish buildings, one to another; the availability of local materials; the climate and many other factors which should be considered in designing a parish group.

Is the cost of heating insulation justified in a rectory?

Yes. In every type of building, properly selected and installed insulation is a comfort and an economy where winters are severe. It may not be an economy but it is certainly a comfort where the summers are hot. Few modern buildings are erected without insulation and many old buildings can be at least partially insulated with little difficulty.

Mr. Raymond M. Marlier, A.I.A.

Midweek Sermons for Lent

✠*John F. Noll, D.D.*

The Lay Apostolate And Its Exercise

We saw last week that the henchmen of anti-Christ in every country in the world are the only organized groups which display zeal, self-sacrifice, hard work, worthy of a better cause. They have caused practically all the ills from which the world suffers, material, moral, social. If Catholics had only exercised one-half as much zeal and energy during the past centuries, there would likely have been no wars and an era of brotherly love and peace would now prevail.

I. Only the laity can convert the world.

II. Why they should now do their duty.

I.

(a) The last words addressed to the Apostles by the Master were "go teach"; "preach the gospel to every creature." St. Paul well says of himself: "Woe to me if I preach not the gospel."

But that commission of Christ could not possibly have been executed in the days of the Apostles, and it could be executed much less today, without the aid of the laity. St. Paul used many lay men and lay women in the exercise of his apostolate, and recent Popes have emphasized the need of such lay assistance more than they have stressed anything else. They refer to the lay apostolate as "Catholic Action," which was defined by Pope Pius XI as "a participation of the laity in the apostolate of the Hierarchy." The Pope noted very clearly that Catholic Action is the work of the laity, under lay leadership, after that leadership will have been approved by the Bishop, or the priest representing him. It does not mean that the lay group acts altogether independently. It carries out a mandate of the Bishop under the direction of the priest. But it is a task of the Catholic laity to combat the pagan way of life which is predominant in every community.

(b) On every Catholic, as a child of God, rests the obligation to *live* as a child of God, and thus to "preach the gospel" by good example. The flock of Christ, because it is constituted of children of God, must be different and, therefore, may not imitate the worldly minded in their outlook, in their private and social conduct.

Evidently a child of God must act as such not only on Sunday, when he joins other children of God in worship; he must be a child of God seven days a week, in the environment in which he lives and works. He does not do his full duty by belonging to parish sodalities, because they are intended chiefly to help sanctify him through mutual encouragement and through group reception of the Sacraments. What-

ever inspiration he receives from his religion—and it should be unlimited—he must carry into his home, his neighborhood, his place of work, his business.

(c) There is a divine command for all men to embrace the Church of Christ, because to it God has committed His plan of salvation and the means needed to achieve it.

But most people are either ignorant about the Church or entertain such distorted notions about it that they regard it as an evil thing, and hence it is actually repugnant to them. Who can change that attitude? Certainly not the priest, because he has no contacts with such people. Hence it is the duty of the Catholic laity, who do meet them as neighbors, fellow-workers, social associates, business partners.

Why do you suppose Christ instituted a special Sacrament to enlist in His spiritual army those who are His children? You were taught that Confirmation makes those who receive it "soldiers of Christ." What does the very notion of soldier imply if not a fighter? Citizens of a country, when enrolled as soldiers, must fight for their country, uphold its interests, defeat its enemies. Every soldier of Christ must actually engage in spiritual warfare, and the battleground is not in some foreign country, but in his own city or town or rural district. He must make conquests for Christ in one of those fields.

II.

(a) There was a day when Christ was recognized as a universal King by the rulers of every nation in Europe. The laws of every Christian state were so drafted as to conform to the laws of God. There were no human religions rivaling that of Christ. Principles of Christ's religion, and not such secularism and rationalism as prevail today, guided people in thinking, in all their relationships.

The Guilds, or Labor Unions, were truly Christian, and no capitalist dared to dominate the economic life of the people. The Church's motto was "a fair profit for the owner, a fair wage for the worker, and a fair price for the consumer." That meant, of course, justice towards all people, all groups.

In those days the care of the poor, the orphan, the aged, the sick, was regarded as everyone's religious duty. These unfortunates were not supported by Community Chests as a civic duty, but as works of mercy performed in the name of Christ both by individuals, and by members of Religious Orders and Societies. One's fellow citizens were regarded as other children of God, as brothers and sisters of Jesus Christ and, therefore, as worthy of Christian charity when they were in need.

(b) Until Catholics today will, in the words of St. Paul, "do good to all men," they will not be doing their full duty as Cath-

olics. The best service we can render "to all men" is to win them for the religion of Christ so that they may know God as we know Him, receive the grace-giving Sacraments as we receive them, and be directed along the true way of salvation as we are directed.

You may recognize this duty in general, as it relates to all Catholics, but probably you have not hitherto seen how you fit into the picture of an apostle. It is your personal duty to reach those who are not reached by others. Catholic business men must influence non-Catholic business men among whom they mingle; Catholic office workers must influence their fellow clerks; the Catholic worker on the assembly line must influence the two or three who work at his side; the Catholic mother and father and children must influence the families who live next door or in their block; Catholic children in high school must jointly try to edify and attract to the Catholic Church the students in their classroom. Catholic Action produces the greatest results through personal contacts.

(c) One-fifth of the United States is Catholic and, as we have already remarked, in the cities from one-third to more than one-half of all the people are Catholic. If *each* urban dweller were an apostle he (she) would have to pray for and try to assist only one or two others. Taking the country as a whole every non-Catholic would be reached if each Catholic strove to attract to the Church only five others.

One could do this without following the offensive tactics of the Jehovah Witnesses or the deceptive methods of the Communists. Catholic zeal and earnestness would probably not excel that of the dupes of anti-Christ, but their sincerity, their charity, their true brotherly love would. They would start their apostolic ministry with the apostolate of good example, arousing first the admiration of those who surround them, and then their inquisitiveness. When they begin to inquire then comes the opportunity to explain.

Conclusion: The motto of every Catholic disciple of Christ should be "I must make disciples of others. I must be a leader and not a follower in the field of religion and morals, because I am absolutely certain that my faith and its moral code are right. I must never sacrifice principle for expediency. I must never be ashamed of that which should be the chief source of my joy. I shall not wait on others to act first, because merit before God will be greater if I act even though others do not spur me on to do so."

Your Duty In The Field Of Labor

Last week we considered the very convincing reasons why each Catholic must be an apostle for his faith. He is a child

of God, a soldier of Christ, is one of God's "chosen people," a member of a "royal priesthood." Hence his first duty is to cultivate personal spirituality and then to let that spirituality radiate on others.

Let us today consider one big field in which most Catholics have an exceptional opportunity to exercise that apostolate, a field in which the Christian spirit is absent today when it should prevail. We refer to the field of Labor, which is now quite well unionized.

I. Why Catholics should control the spirit of Labor Unions.

II. Why the Communist-minded have such influence.

(a) Catholics constitute one-half of the 13,000,000 people now organized under the A. F. of L. and the CIO. You ask, how do we reach this conclusion? We have already observed that 80% of the Catholic population is urban. That means that Catholics live where the big factories and mills and practically all the industrial plants are located. Then is not the Catholic Church made up chiefly of the common people, of the men and women who earn their living in industry? If every other laboring man is a Catholic, it is clear that he should be able to be spiritually helpful to one non-Catholic co-worker.

The founder of the Young Christian Workers in Belgium told Cardinal Mercier that most young Catholics who go to work after finishing school suffer both in their faith and in their morals, because instead of exercising leadership they fall under the influence of the Socialist and Communist agitator in the factory. Belgian youths were, therefore, organized by Father Cardijn for the one purpose of being Christ's apostles in labor's ranks, to follow the Socialist tactic of personal contact, but always in the direction of what is good. They were to become living examples of the Christian way of life. The movement succeeded wonderfully and has since spread into other countries. If the war had not interrupted it, labor in several countries of Europe would constitute the Church's greatest strength.

(b) If Catholics constitute by far the largest religious group in city local unions, they should be able to inject the Christian spirit into them, yet they are not doing it. While they pay their dues and feel that they are helping a good cause, most of them seldom attend meetings and, therefore, do not know what happens at them. Because they make no effort to ascertain whether the most busy agitators belong to the Communist Party or are apostles for it, they run a great risk of being deceived. At annual elections the radicals, who love neither their country nor their fellow workmen, are the ones who seek office, and usually see to it that their sympathizers elect some of them.

If Catholics outnumber Com-

munists and other radicals ten to one in the local unions, should they not take a livelier interest in the union's welfare?

(c) Catholics have the immortal Encyclicals of the Popes, which clearly define the relationship which should exist between industry and labor, the employer and the employee, which first proposed unionism, collective bargaining, a fair wage for a fair day's work, etc. One would suppose that since these Encyclicals were written for the laboring man all would have studied them and have formed their labor ideas from them. The fact is that very few Catholics are in the slightest degree acquainted with the provisions of these Encyclicals.

The Communist labor leader has read them, and has stolen from them his own talking points, which he uses only as bait because he is committed to an anti-religious program, one which emphasizes class warfare rather than harmony. It is generally admitted that the chief barrier to universal employment and to social peace is the conflict between capital and labor.

II.

(a) As you are aware, the Communist element in labor represents a very small minority, but it is influential because it is extremely active and is often represented on the "Policy Forming Committee." Without identifying themselves as Communists such men win the confidence of the average fellow-worker, because they talk so much about the things which appeal to the workers. That is also how they get the votes even of the Christian-minded laborer when they are candidates for office. It must never be forgotten that Communism has one ultimate objective, and that is to Sovietize our nation, to destroy our present form of government, to keep up a conflict between the workers and their employers.

Many men who have held high office in Labor Unions confess that they were so completely controlled by a minority of Communists that they could not be of real genuine help to the welfare of the men belonging to their unions.

(b) You may not be aware of it, but the Communist Party member attends night school in order to learn the ways and means of alienating the worker from his Church and from his country.

In most cities Catholic labor schools have been instituted for the training of Catholic workers in the philosophy of the Popes' Encyclicals, but they are usually very poorly attended.

A special organization has been formed for Catholic workingmen known as the ACTU, which stands for American Catholic Trade Unionists. It is not a rival labor organization, but an association of Catholics already belonging to the A. F. of L. or the CIO, whose purpose it is to inject the Christian spirit into the ranks of labor. Where

it exists Catholics should join it, and then avail themselves of the glorious opportunity they have in the shops or in the mills to talk Christ and justice and charity and good will, which will make for happy relations between employer and employee and prompt the employer to be fair.

Most non-Catholics in the Labor Unions would join you in opposition to the Communist trouble-maker; they would even join you in an effort to inculcate the Christian spirit into the hearts of the 13,000,000 organized workers.

(c) If you believe in democracy, you believe in the majority rule. If you believe in it, you do not believe in the government of our cities by political machines. For the same reason you should resent and oppose the small minority which seeks to control your union and every other union and through them all to communize America.

The agitator, who will accuse Catholics of taking his religion blindly from Rome, is the very one who takes his anti-religion, his policy, all his orders and tactics from Moscow, or from someone representing Moscow in our own nation.

Christ Himself deliberately became a "laboring man," because of His special love for the common man. He became a laboring man because He wanted to emphasize the dignity of labor. Why should He not, therefore, be the chief Patron of the worker? Why should the laboring man be asked to rid his life of Christ, or to combat Christ's spirit in the field of labor, where it is especially needed?

Conclusion: May I ask each of you again to regard these reflections as directed to you individually and personally? Do not wait for George to act. You have friends, Catholics and non-Catholics, in your local union, and most of them believe in the principles of your Church, and would be easy to win over to your point of view. Therefore begin now for your own good, for industrial peace in your community, for the retention of the American way of life, for the winning of souls to Christ, to become an active apostle among your fellow-workers in your place of employment.

Appreciation Shows Itself In Action

We have been seriously considering the duty of every Catholic, as a follower and soldier of Christ, to be active seven days a week in advertising his religion favorably by his good conduct and by interesting non-Catholics in it. No one may be a mere Sunday Catholic, giving God the minimum of service, from which one himself derives little joy. The earnest Catholic, conscious of his relationship to Christ, is made happy through right living. When others observe that the Catholics they

know are better than others, they become curious to know the reason why.

I. Even the uninstructed and untalented Catholic can live close to God by genuine love;

II. The instructed Catholic should be a more active apostle.

I.

(a) Your grandparents were poorly schooled in the books, but their faith was deep-seated and practical. They never neglected morning and night prayers. They said the rosary regularly, turned their work into a prayer. They made a remote preparation for Holy Communion by staying home the night before, and by using their prayerbook. They usually returned for the High Mass on their Communion Day.

How differently do you, their grandchildren, act? How many of you get down on your knees even for one minute to start the day right? Do you look forward to Holy Communion with a great desire to be united to Jesus and to receive an abundance of grace? Do you care so little for Holy Communion that you sacrifice it in favor of a longer sleep on Sunday? Do you make any preparation for Holy Communion after confession? Do you try to get the most out of the Mass, or go only because you must?

(b) You are the Catholic Church in the eyes of those who associate with you. If you represent the Church creditably your religion must be esteemed. But if your conduct is worldly, if you discard your ideals in order not to be different from those who never enjoyed your relationship to God, your Church suffers and so do you. You betray Christ, rob your soul of grace, lose the peace of a good conscience, run the risk of incurring God's displeasure or even the withdrawal of his greatest gift, the true faith.

You are registered in Heaven as a soldier of Christ, yet you practically desert Him. A Communist and a Jehovah Witness would not sacrifice their principles, because they thoroughly believe in them—even if they are wholly wrong.

(c) Your religion can become a bore unless you take it seriously. Its purpose is the same as that of the Incarnation, namely, to give glory to God and to bring true peace to the one who follows Him. When it is not appreciated; when it is practiced only mechanically; when only its letter and not its spirit is observed, God is likely to withdraw it, and by withholding His grace, allow you to throw it overboard, and with it your eternal salvation.

The Sermon on the Mount, which is eulogized even by the infidel, portrays how strife for perfection is the only way to true happiness, even on earth. The Eight Beatitudes, part of that sermon, are eight steps to happiness, which have been

tried by millions and they worked.

II.

(a) You, whose early education was permeated with religious instruction and guidance, must use that knowledge and direction in a way that it will be helpful to others who lack the same. More than one-half of all Americans are ignorant of the ABC's of religion; their schooling was purely secular; their souls were never regenerated; they never had a First Holy Communion; their bodies were never temples of the Holy Ghost; they never had the laws of God interpreted for them. Their standards, therefore, could not possibly be yours, unless—and they are the exception —spiritual-minded parents had inculcated the same into them. They should be virgin soil for your cultivation. They need to know that your Church is essentially different from all others which have temples in the same community.

(b) They not only need to know the character of your Church, but also the need of the supernatural. Like Nicodemus they must be "reborn." They need to know that man must lead a supernatral life if he would attain supernatural bliss, and that divine helps thereto can come only from a divine Church.

If you do not live a supernatural life it were better that you had never been reborn, never instructed, never guided, because these blessings only make you more responsible.

(c) Isolated good works do not make a child of God, do not produce virtue. Good works must be habitual; they should be performed and evil avoided instinctively. One's ideals make one what he is. Yours must guide you and become actualized. Otherwise, even from a worldly point of view, you are unprincipled and, before God, unfaithful, unloving, rebellious.

To be a "believing" Catholic only, is never excusable. Faith was given as a *gift* by God and must be enriched by grace if you would be enabled to live a life of grace, penetrating the whole range of your conduct.

St. John tells us that the three concupiscences of the flesh, of the eyes, of the pride of life, are "not of the Father, but of the world." A child of God, therefore, can never find happiness by yielding to them.

Conclusion: Centuries of convincing testimony make it clear that those who reduced their faith to practice, lived it under all conditions, were the happiest of all persons. Try it yourself and become convinced from your own experience. Then find delight in sharing your religion and its blessings with others. Even religious who lead a contemplative life offer most of their prayers for the spread of Christ's religion.

Last week we strove to make

Personal Holiness Fortifies An Apostolate

it clear that even the unlettered Catholic can derive great comfort from his religion, and by his example wield a very wholesome influence within the circle in which he moves. We also indicated what additional obligations rest on the shoulders of the instructed Catholic. Today let us together consider the greater duty of every child of God actually to acquire holiness.

I. Because God expects it of him;

II. Because it is the only way to everlasting bliss.

I.

(a) "Child of God," "Brother and Sister of Jesus Christ"! What does that relationship clearly imply? The Son of God became the Son of Man to show you how to live here in order to become *everlastingly* happy, and to find your earthly happiness by imitating Him.

In the "Parable of the Sower," Jesus taught us that the seed of eternal life is sown in the soil of human souls in order that it might take root to produce holiness. He points out that some of it falls among thorns and on a rocky surface, where it can take no root. How many Catholic hearts are stony! The same lesson is taught in the "Parable of the Vine and the Branches." It reads: "I am the Vine, you are the branches; he that abides in Me and I in him, the same bears much fruit, for without Me, you can do nothing." We *must* be united to Jesus if we would draw divine life from Him, and when we are not so united to Him we can earn nothing for salvation, which is supernatural.

The Holy Spirit, source of supernatural life, came to you in person as He came to the Apostles on their Confirmation Day in order to dwell permanently within you. That union makes you "partakers of the divine nature" and is inconsistent with a life dominated by the evil spirit.

(b) On the day of your Confirmation you were *sealed* as an apostle of Christ. You, therefore, have already received what Christ promised to the Apostles, "You shall be baptized with the Holy Ghost not many days hence." The Holy Spirit took possession of your soul and was ready to give you all the aid an apostle of Christ needs for the winning of victories. But have you used it? Have you been a victor at all? Can you say with St. Paul: "By the grace of God I am what I am, and His grace in me has not been void?"

It should be wholly unnecessary to observe that such close union with God is incompatible with indifference and lukewarmness. Such union calls not only for occasional prayers, but for a *life of prayer* through work or through an apostolate. It im-

plies that our means of recreation should be becoming; that our social conduct should be clean, decent, uplifting. The world needs an example from children of God, and only when the majority of people will begin to seek their happiness in the service of God, will the world itself be blessed.

(c) It is not necessary that you deliberately *display* your holiness. In fact the less you try to be noticed, the more people will respect it. It should be spontaneous, regular, almost automatic, proceeding naturally from your union with the Source of holiness. It should be a producer of joy and delight, of genuine happiness.

The holy person needs no invitation to Holy Communion or to the Holy Sacrifice of the Mass, because he regards them as just so many other powerful media of holiness. God rewards holiness with immortality even in this world. The saints who wanted to be unnoticed during life are now more universally honored than the greatest rulers and statesmen of history.

II.

(a) What makes for unhappiness? Ungratified desires, longing, ambition. Conversely, happiness must result from the satisfaction that God's will is our will. Christ called the will of God His "meat," and that is why He was never ruffled or downcast or unhappy. That is why peace, joy, and charity ever radiated from Him. That is why He embraced even the cross; why He offered no self-defense before Caiphas and Pilate. His example was followed by millions in the first centuries who welcomed torture or martyrdom because of what it purchased for them.

Isn't it too much to expect that sort of spirit in the generality of people? Not if suffering is only momentary and its reward is bliss eternal without anything whatsoever to mar it. It is not too much from the viewpoint of the love we should bear for Him Who loved us infinitely.

(b) Everybody wants to be loved. Isn't that what God wants most of all—and from you? It was His love which induced Him to create you—and for Him. It was His love which brought Him from Heaven when your everlasting happiness was in peril. While He died for *all*, it was His special love for *you* which prompted Him to bestow on you His highest gift—the true faith. It is because of His special love for you that He craves union with your soul. If you cannot see that such love is deserving of a whole life of reciprocal love from you, then you are blind and hard-hearted in the extreme. If you sincerely desire to possess even here that "peace which surpasses all understanding," and happiness eternal following it, then you must love God much.

To go through the motions occasionally, or to recite an act of love without realizing what you are saying, does not prove love

(c) You will need no exhortation to live your faith openly and courageously and joyfully if you love God above all things, and if you love your neighbor in the way in which you should like to be loved by him, namely, through the sharing with him of your greatest possession, the greatest gift that God Himself could bestow upon a human being outside of Heaven itself. It *must be* next in value to Heaven if it leads to Heaven.

Conclusion: Resolve, therefore, at the dawn of Holy Week, that you will not permit others alone to engage in an apostolate for Christ. If it is the right thing to do, then you must want a part in it—and as we have emphasized in these instructions, you have plenty of opportunity in your own home, in your own neighborhood, in your own place of work, in your social contacts. Let everybody know that you are a Catholic and that you derive great joy from your faithful practice of your religion. Let your better conduct excite their admiration. They will be logical enough to trace it to its cause, your religion, your relationship to Christ. If they really believe you to be a child of God and a soldier of Christ, they must despise you if you do not live in keeping with that relationship.

Sermons for 1947

For the Month of March

To All Successors of Apostles

MARCH 9

NO one may represent Almighty God in this world, and particularly in matters relating to a plan of salvation, unless he be commissioned. Any one who pretends to represent a king or a president or even some big corporation is expected to present his credentials. The apostles and their successors are able to present divine credentials, but no human founder of any religious organization since has been able to do so.

(1) In the Gospel of St. Matthew (XXVIII, 18-20) we read: "All power in heaven and on earth has been given to Me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you; and behold I am with you all days, even unto the consummation of the world."

These words were not address-

ed to people generally, but to the eleven apostles corporately, after Christ Himself had instructed them and prepared them for their mission over a period of three years. The divine commission was conveyed after the resurrection and, therefore, after the death of Judas. But shortly after receiving their commission the eleven met and selected a successor of Judas from among those who had been close followers of Christ's teaching from the beginning of His public life, and were able to testify concerning His Resurrection and Ascension. The name of the man chosen was Matthias.

(2) Christ had previously given other commissions to the same apostles and to them only. On the night before He died, after offering the first unbloody Sacrifice of the New Law, and after giving Himself in Holy Communion to the Apostles, He commissioned them to do the precise thing He had just done, namely, to continue that Sacrifice and to distribute Holy Communion to others—"Do this in remembrance of Me" (Luke XXII, 19).

Just as Christ repeated His Last Supper sacrifice — called now the sacrifice the Mass—on the day of His Resurrection, so did the Apostles execute His commission. We frequently read in the Acts of the Apostles that the people attended services known as "the breaking of bread," which was nothing else than the Mass, as is clear from St. Paul (I Cor. XI, 23-30).

When the Church went underground in Rome because of the orders given by the Roman Emperors to arrest every follower of Christ, they attended Mass in the catacombs, as is evident from the altars and other insignia of the Mass which may be seen even at this day. More than fourteen miles of passageways under the city of Rome have been unearthed, where symbols of the Holy Eucharist may be found in great number on the tombs of martyrs.

(3) Three days after the Apostles were commissioned to offer up the sacrifice of the New Law, they received another power and commission, namely, that of foregiving sins.

Christ was sent, as He tells us, to call the sinner to penance. In the gospel of St. John (XX, 21-23) we read that Christ commissioned the Apostles to do what He had done in that respect. Since they needed divine power for it, we read: "He breathed on them and said to them, 'Receive you the Holy Spirit, whose sins you shall forgive they are forgiven, and whose sins you shall retain they are retained.'"

As through the centuries, so today, the chief function of the priest is to offer Mass—that is why he is called a priest—and to hear the confessions of sinners and absolve them.

Conclusion: The other words of Christ's commission on that

occasion "Behold I am with you all days even unto the consummation of the world" would have no meaning unless the original corporate body of the apostles was to be perpetuated through their successors, having the same authorization and powers.

"Unto the Consummation of the World"

MARCH 16

THE survival of the Church throughout nineteen centuries, and the utter failure of every effort to crush her by the Neroes of the early centuries, or of those of the early and late Middle Ages and of modern times, should be accepted as conclusive proof that she is of God.

(1) History always repeats itself. In the Acts of the Apostles we read how the civil rulers and the unfriendly non-members of the Church treated the first Bishops and the first Pope.

In the twelfth chapter, Verses 1-3, we read that when Herod launched a persecution of the infant Church, he immediately ordered the Apostle James, Bishop of Jerusalem, beheaded. His next step was to imprison Peter, the recognized Supreme Ruler of the Church even at that time. Then we read (v. 5) that all of the followers of Christ began to pray for Peter's liberation. Their prayers were answered by a miracle (v. 11).

Now no honest Christian today would hold that Peter and James were in the wrong, and that Herod was in the right. Yet non-Catholic churchmen and a large percentage of the American people speak and act as though the successors of Peter and James have always been wrong, and their anti-Christian-minded persecutors have always been right.

(2) While all the Apostles of Christ were still alive, Saul and a great many other sincere followers of the Mosaic religion, believed that the persecutors of the new religion were right and that Peter and his fellow-Apostles were wrong. Saul lent his services to the persecutors, but he soon learned from the Founder of the Church Himself that in persecuting the Church he was actually attacking God. From that moment he cast his lot with the Apostles and, in keeping with Christ's prediction, he himself became a victim of years of persecution, even though he was, in Christ's words, "a vessel of election." He was thrown into prison like Peter, and later beheaded like James.

(3) Twenty-nine out of the first thirty Popes were put to death because of their loyalty to Christ. Were they wrong because they were persecuted, and their enemies right?

In later centuries Popes and bishops were imprisoned or exiled; kings and emperors set up rival Popes in order to divide the flock of Christ. In the sixteenth century Germany and England

and Scotland and Switzerland, and later Holland and the Scandinavian countries, tried to crush the Church, and in order to strengthen opposition, national churches were established, of which the head of the nation also became the head of the State Church.

During the past century Catholic Bishops in Germany were exiled; during this century they were exiled from Mexico and from Russia; Catholic schools were closed in France and in Italy and in other countries during our own lifetime.

But what has been the net result of it all? The Catholic is the predominant religion in England today, the most virile in Germany and in Holland, and has come back strong in Mexico, France, Italy and in other countries where it was persecuted.

Today the Church is practically outlawed in Russia and in the many countries under Red domination at present. Her Bishops have been killed or banished, and a great many of her clergy executed—but the ultimate story of history will be the same. The persecutors will suffer defeat and the Church emerge victorious.

Conclusion: You do not worry about the Church, of course, because of persecution, but rather because you do not like to have your non-Catholic friends believe that she is guilty because she is being persecuted. It might be well, on occasion, to call the attention of your friends to the real history of the Church—a fascinating story.

Could the Church Fall into Error?

MARCH 23

IN our last instruction we made it very clear from Christ's own guarantee that the Catholic Church will, until the end of the world, remain a reliable teacher. Those who hold that, at certain times during her life, the Church lapsed into doctrinal error, whether they realize it or not, question Christ's divinity.

(1) There were eras during which the Christian life grew cold, and during which the Church had many unworthy priests, some unworthy bishops, and a few unworthy Popes, but never did any Pope teach doctrine contradictory of that taught by Christ, by the Apostles, and by the great theologians of the very golden era of the Church.

Christ never taught, nor has the Church ever taught, that her laity or her clergy would all live as saints. Human nature remained weak even after Christ's plentiful Redemption. If some high ecclesiastics, and even a few Popes among 260, were no credit to the Church, it was due chiefly to the meddling in Church affairs by kings and emperors. For a long time they claimed the right to nominate Bishops and, of course, they

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nominated only those who would cooperate with them. When the Church ended that abuse we heard no more about unworthy high ecclesiastics. The Popes during the past century have been saints. Why not judge the Papacy by them?

There was justification for a "reformation of morals" during the sixteenth century. But morals were not reformed by Luther or Calvin or Henry VIII or Elizabeth. The best historians claim that they became worse.

(2) But no matter in what conditions morals were, no "reformer" had the right to tamper with doctrine. When all of them did that they only confused the people and that confusion has been intensified with time. In our day the average Protestant does not know what he believes, and you are, I am sure, ready to admit that morals were never so low as they are in our own generation. Most of the churches themselves, in direct violation of God's own law, condone even divorce and birth control.

Today Protestant leaders are saying that a new "reformation" is needed—this time not to reform Catholicism, but to reform Protestantism, which has divided into more than 400 parts in our own nation. Although Canada has only 11,000,000 people, 158 Protestant denominations are at work there.

(3) The greatest evils in our country today are indifferentism and secularism. The former is actually created by the discordant teaching of 400 sects; the latter is a natural consequence of the drift from religion. When people question fundamental truths, they naturally decide to live purely for this world.

When there was *one* Church there were no Stalins or Hitlers who waged war on God Himself; there were no clergymen who advocated things which St. Paul said should not even be known among Christians; there were no university professors who ridiculed the moral law; there were no lewd periodicals, calculated to destroy all moral sense of youth.

Conclusion: Always distinguish between people and the Church. Christ declared that wheat and cockle would be sown in the same field and that it would grow up together. The Church's business is to make people moral and spiritual, but not even God Himself would force the wills of people in order to accomplish that. You have the truth. Therefore be happy that you are free from religious error. You have the means of making yourself moral and spiritual, therefore use them.

Because of the "long Gospel" no sermon is submitted for Palm Sunday.

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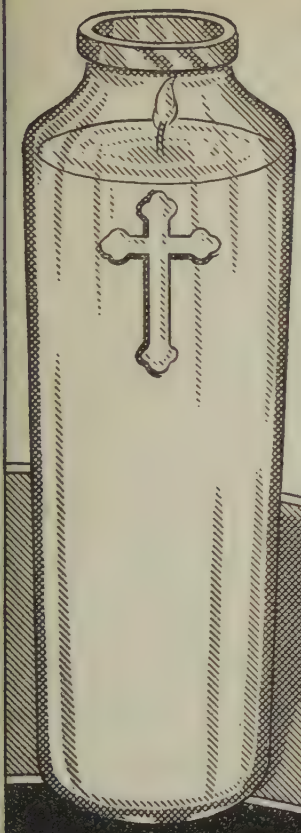

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The Foundation of Our Faith

APRIL 6

THE Resurrection of Christ from the dead stamped His religion as definitely divine, since it proved His own divinity, and guaranteed, according to St. Paul, the resurrection of our bodies from the dead as well.

(1) No Christian may question the actuality either of the death or resurrection of Jesus, because they are not only articles of faith, but are well authenticated historical events. Practically every day we declare: "I believe in Jesus Christ . . . Who suffered under Pontius Pilate, was crucified, died and was buried . . . the third day He rose again from the dead . . . I believe in the resurrection of the body and life everlasting."

(2) The enemies of Christ recalled that He predicted His resurrection from the dead and they, therefore, did everything to prevent His friends from stealing His body and then declaring that He had risen, according to His promise. The executioners opened His heart with a spear, and were about to break His bones while He was still hanging on the cross, as they did the bones of the two thieves, but refrained from doing so because they observed that He was dead. Pilate not only sealed His tomb, but placed guards before it to keep the Apostles and other friends of Jesus away from it.

But of His own power, Christ rose, stunned the guards with terror, appeared to the women who came to anoint His body, and also to the Apostles, on that very day and on later occasions; and according to Holy Scripture, appeared to as many as five hundred people at one time.

(3) As to our own resurrection, St. Paul writes: "As in Adam all died, so in Christ all shall be made alive." As the sin of Adam brought about the physical death of all people, so the death of Christ restored immortality to every human body. But all shall not rise again in the same condition. The bodies of the good, according to the Bible, shall rise in glory, as Christ's body did; while the bodies of the wicked shall rise in dishonor.

Referring to those who die in Christ, St. Paul writes: "He will reform the body of our lowness, made like to the body of His glory."

Conclusion: As members of Christ's Mystical Body we suffered with Him during Lent and with Him we died to sin, and buried our old selves. Today we should rise with Him to a new, to a spiritual, to a supernatural, to a divine life. Only those who do so can hope to have a glorious resurrection and life everlasting.

ANNOUNCEMENTS

from

THE NEWMAN BOOKSHOP

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Treading the Winepress: With Jesus in His Passion
by William Stephenson, S.J. 336 pages **$2.50**

The simple purpose of the present book is to help in calling to mind the Blessed Passion of Christ. It sets forth the story of our Lord's Passion, so fully and so faithfully recorded by the Four Evangelists; it also supplies a great variety of reflections naturally arising out of the narrative.

Spiritual Book of the Month Club Selection February

The First Catechetical Instruction of St. Augustine
Translated by Joseph P. Christopher. 171 pages **$2.50**

The best English version of the first textbook of catechetics in the history of Christian education

One With Jesus
Translated from the French of Paul De Jaegher, S.J.
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In these few simple pages we aim at expounding a conception of the spiritual life, which, of its very nature, seems well adapted to help the soul in its progress through these two stages on the road to sanctity. Founded on a fundamental dogma of the spiritual life, the dogma of sanctifying grace and of the divine indwelling, it helps us singularly to esteem and practise this precious intimacy with Christ, which constitutes the first stage. Then, following the wonderful teaching of the great Apostle on incorporation with Christ, our mystical Head, it directs the whole spiritual life towards transformation into Jesus and identification with Him. And so, by continually developing in us sentiments in union with the unitive life, it lifts us up little by little to the highest summits of this life.

The Sorrow of God by Gerald Vann, O.P. **$.30**

The Aquinas Papers No.7
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Meditation on the Passion
Compiled from various sources with an introduction by
Rev. Reginald Walsh, O.P. 305 pages **$3.75**

Among the many subjects proposed by the Church to us for mental prayer, there is none more profitable than the sublime mystery of Calvary. This treatise is one of the best English devotional works on the Passion.

Canon Law by the Most Rev. Archbishop Cicognani.
I Introduction to the study of canon law. II History of the sources of canon law. III A commentary on Book I of the code.
892 pages **$5.00**

The Newman Book Shop, Westminster, Md.

Book Reviews

The Formative Years of the Catholic University of America, by the Rev. John Tracy Ellis, Ph.D., Washington, D. C., American Catholic Historical Association, 1946, pp. 415, $3.00.

"WHY should we not have a Catholic University?" wrote Martin J. Spalding, Archbishop of Baltimore, to John Timon, Bishop of Buffalo. It was August 23, 1865. But it was not as simple as all that. Only on November 13, 1889, did the Catholic University of America formally open its doors. Between those years lay long and difficult negotiations, diplomatic and political and personal clashes, indecision and at times plain confusion, cross purposes, strange animosities, misunderstandings, and near failure. Sometimes one wonders how the Catholic University ever rose from such tangled roots.

Its history is the story of the growth of an idea, the realization of an ideal, the answer to an imperative need. The University grew out of a growing Church. We see now that it had about it from the beginning a certain inevitability; what we find difficulty in seeing today is how so few of the men of that day realized this.

Dr. Ellis tells his story superbly. This work is a model of scholarship of which his university may well be proud. Limiting himself to the "formative years" and modestly disclaiming definitiveness, he nevertheless lays sure foundations. Later historians will be grateful to him. The general reader will be pleased to find Dr. Ellis' style so easy and fluent: he carries his learning lightly; there is no reek of midnight oil. We wish this book a wide audience.

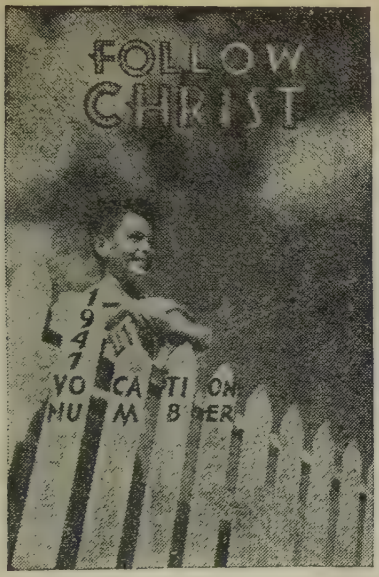
G. J. Gustafson, Ph.D.

Yellow Tapers for Paris, by Bruce Marshall; Houghton, Mifflin Co., Boston, 1946, $2.50.

THERE is little to get excited about in this latest novel by Bruce Marshall. It definitely proves that Marshall belongs quite certainly to the ranks of minor novelists.

Each succeeding novel by Marshall clarifies his formula for fiction. It bears all the ear marks of a recipe for a literary salad. It would seem to be something like this: Take a priest or two and surround them with homely little men who are characterized by a mediocrity that is matched only by their several poverties. Have them speak a great deal of nonsense and an occasional flash of common sense. Add a prostitute or two—one at least of whom has a cute fondness for prayer. Mix these things together sketchily. Add a dash of the Liturgy and a trace of world events. Salt well with liberal reflections on individual morality and a generous, tolerant attitude toward sexual misbehavior. Pepper with vehement denunciations of social immorality. Garnish with a few derivative philosophical asides, and serve between two covers. Such are the ingredients of the literary salad served in a Bruce Marshall novel.

While the stir caused by **The World, The Flesh, and Father Smith** left this particular reader cold, **Yellow Tapers** has gone a step further. It put him in a deep-freeze unit. Somehow or other, the



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The contents this year are: THE PRIESTHOOD by Rev. Victor Goossens; MODERN SAMARITANS, the Alexian Brothers; VOCATION IN GENERAL by Placidus Kempf, O.S.B.; THE OBLATES OF ST. FRANCIS DE SALES; I HAVE CHOSEN YOU, The Servants of Mary; VOCATIONS TODAY by Jerome Palmer, O.S.B.; HOW WOULD YOU LOOK IN THIS UNIFORM? by The Holy Ghost Fathers; and other articles.

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NOTE: Available at the same prices as above are copies of past Vocation Numbers. Numbers 1 and 2 are out of print at the present time, but copies of the others are available.

THE GRAIL Office

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author's story, characters, and theme never quite seem to come off. The loose structure of this novel helps to account for the fact. The characters, essentially, are emotionally shallow and pale. The social indignations, most often given in the form of generalities, lose their light and head because they have little contact point in a truly human medium of well focused character. The impression persists that Mr. Marshall has searched to find characters to fit his theme rather than having discovered his theme in the warm, beating hearts of men and women. The reportorial chapters stressing what the politicans decided prove to be as interesting as last week's paper.

All of this is not to say that **Yellow Tapers** is totally without merit. A review in the SRL calls it "a dreadful and beautiful book." **America** feels that Mr. Marshall has given us another sardonic portrait of "a section of Catholic life."

While this reviewer does not share these enthusiasms, he is reluctant to state that the book lacks everything. There are several scenes in the book that have real beauty—for instance, the death and funeral of Marie, Bijou's wife. Furthermore, the author has the admirable quality of a deep and warm sympathy and love of people. On the other hand, there are some scenes that contain a great deal of nonsense, such as the advice given by Bijou's confessor. Moreover, Marshall's sympathy and love of people does not seem to be matched, in this instance at least, by an ability to project complete and living personalities.

Perhaps the major fault of the author has been to attempt in fiction what Bernanos, a major novelist, was wise enough to reserve for another medium—the tract—in his **Plea for Liberty**.

The most that can be said for **Yellow Tapers** is this: it is a topical novel, sincerely written, but not without both its faults and its merits.

Nelson W. Logal, M.A.

Woman of the Pharisees, by Francois Mauriac, translated by Gerard Hopkins; Henry Holt and Company, N. Y., 1946, 241 pp., $2.50.

THIS splendid novel unsparingly probes into the soul of Brigitte Pian, the woman of the Pharisees, about whom the Abbe Calou remarked "there are some people who choose God, but perhaps God doesn't choose them."

She is seen in a long period of hard and cruel spiritual pride. This gives way to a time of shaken certainties. Finally she discovers the true way of religious living with only minor reflections of her former parodies. Her spiritual pride has its roots in a loveless life and a bitter feud with the dead woman whom she has replaced in marriage. Her eventual awakening is brought about as she is burned by the fires of unhappiness and misery that she enkindled in the lives of those with whom she dealt. The fact that "the sun of human love had not risen too late on the arid destiny of this woman of the Pharisees" accounts for her late possession of humble wisdom.

The novel is alive with well etched people who live, feel, and suffer as they struggle through life. Mauriac's artistry is clearly evident in the fact that he brings so many real people to life within

WHAT OTHER CRITICS SAY ABOUT

THE EUCHARISTIC SACRIFICE

BY REV. EDWARD DAHMUS

1. A member of the Hierarchy writes:

"You have made a distinct contribution to the understanding of the Mass. I think the discussion your little book will provoke will prove useful to many whose notions are now somewhat confused."

2. Comment of a Benedictine Monk:

"Until I have further studied the book, this is all I have to say:- Whether you know it or not, you have made a great contribution to the Liturgical Movement. You have written a heavenly blessed work."

3. As appraised by a Jesuit theologian, a recognized authority on the doctrine of the Mystical Body:

"Your sentence (on page 12) 'He wants to keep us homesick for the heavenly home'—and the way you carried that part of your theme through the Second Part—was deeply welcome. Holy Mass has always struck me as all that Advent means, gathered into one Act. What I mean is that the Sacrifice is offered in the atmosphere of a longing for His final Coming as we rejoice in His earlier Coming; and I think our Lord's desire that it should be that is clear in the 'until He Comes' of St. Paul's account of the Last Supper. I hope you can see what a responsive chord your booklet struck. You have made one of the richest veins in the Encyclical (Mystici Corporis Christi) come closer and yield more abundantly, even to one who knows that Encyclical rather well. Your 'fellow-member' is very grateful."

4. One of a number of theologians who read the advance proofs and offered suggestions to the author:

"For a long time I had been looking forward to the appearance of your work. I was delighted to find it presented in such an attractive and effective form. I am sure it will do a great deal of good."

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so short a novel. The Abbe Calou, the confused Jean Mirbel, his profligate mother, the unhappy Octavian Pian, the lovely Michele, the vicious Mrs. Voyod, and the weak Leonce Puybaraud are among those who contribute to the sweep and breadth of the story.

Mauriac experiments with an interesting and unconventional technical device—an unorthodox mixing of viewpoints. He shifts his angle of vision between the point of view of Louis as a boy and Louis as a mature and reflective adult. He also lapses from the observer's viewpoint into the omniscient when he feels inclined to walk in and out of the minds of his characters. He engineers these transitions by two devices: he posits the existence of innumerable diaries, notes, and letters; and he indulges in confidential chats with the reader. One of the most difficult presuppositions to accept is that a priest as wise and seasoned as the Abbe Calou would have kept such an intimate, detailed, and voluminous diary.

The mixing of viewpoints in a minor novelist is always questionable; in the case of Mauriac it must be considered experimental. In the present story at its weakest points it tends to halt the swift progress of narrative and to dilute characterization by substituting reflective analysis for direct action. Nevertheless the story emerges as a believable one with great reserves of piquant narrative power. The author's manner produces more the illusion of an oral reader than a literary unfolding of his story. It almost seems as if the reader were sitting before a fireside listening to the tale of an old man as he gathered up the fragments of his memory and compounded them with the wisdom of his years.

The author treats all of his characters with understanding and compassion. He does not condemn Brigitte; he pities her. As he unsparingly peels away the husks of righteousness with which she fortified her early maliciousness, he seems always searching for some saving grace in her soul.

The theme of the evil good woman has been treated before. Noel Coward essayed the same task in a long short story, **The Kindness of Mrs. Radcliffe.** But with what a difference! Mauriac weeps, while Coward sneers. Mauriac probes beneath the surface of his woman's life, Coward skates on the surface of his. Mauriac seeks to understand, Coward is content to ridicule and condemn.

The two stories portray the profound difference between a sensate secularist and a Catholic literateur. The one is brittle and cruel; the other patterned on the charity and compassion of Christ. Coward is content to leave his woman at the end of a day; Mauriac pursues his until she comes on better days. But after all, is this comparison fair? Mauriac's novel is literature; Coward's story is merely smart writing.

Nelson W. Logal, M.A.

A priest tells the story of a bishop who, at Confirmation, asked the about-to-be-confirmed the usual questions.

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(Continued from 168)

of these charges. Like the unfortunate Pilate, who sought only a modus vivendi at the time, we wish to take no part in this particular controversy—we wash our hands of it.

Anyway—Adamic just got a walloping in the courts; with him Harper's took a simultaneous beating. But it all started with Drew Pearson and Drew Pearson seems to have gone scot-free!

In Adamic's Dinner at the White House, he spices his already highly seasoned account with a quotation via footnote to the effect that the British policy in Greece was "at least partly" motivated by Churchill's financial obligations to Hambro's Bank of London. Churchill successfully sued Adamic and Harper's, according to Time, for something like $20,000. Drew Pearson, author of the offending passage, was not involved in the court action.

Quite recently "John Roy Carlson," author of two notorious exposes, was ordered to pay a penalty for libel. But at least he was author of the passages in question.

Never Successfully Sued

Pearson seems to have a charmed life. He has, it is true, been publicly berated, and bears the doubtful distinction of having been called a liar by two Presidents, denounced by a secretary of state for publishing "monstrous and diabolical falsehoods"; designated as a "pusillanimous liar" and "lying ass" by a southern senator. But, so far as we can recall, he has never been successfully sued —yet.

One gets a pretty picture of contemporary journalism from reading of such affairs as Adamic's, Carlson's or Pearson's. Add this further facet (as contributed by Joseph and Stewart Alsop in their syndicated column)—the story of the compilation of Elliott Roosevelt's "As He Saw It."

As He Saw It:

The book as originally written, these authors aver, was too "incompetently organized" for publication. Returned for revision, it was put into the hands of a ghostwriter "who brought every paragraph into exact accord with the Communist Party line . . ." Yet it went out under Elliott's name with a now largely spurious claim to Roosevelt authority. One editor to whom it was offered "according to a well authenticated report requested Elliott to produce his diary in substantiation but the document was declared missing.

"All I know is what I read in the papers," Will Rogers used to say—but he was a professional humorist. It may well be that that was his best joke.

When Greek Meets Latin

STUDENTS at St. Edward's Seminary, Seattle, took a more active part in the Church Unity Octave this year than ever before. Thanks to the reverend pastor of Vancouver's Ukrainian Greek Rite Church, they had the unusual opportunity of assisting at a High Mass sung by Father T. Dobko according to the liturgy of St. John Chrysostom. Fr. Dobko brought his own choir which later in the day also offered a concert of sacred music.

Greek Rite Ukrainians number about half a million in Canada, about the same number in the United States. In the United States they were organized into a diocese in 1907 by Pope Pius X. They now have two bishops of their own, Bishop Constantine Bohachevsky of Philadelphia and Bishop Ambrose Senyshyn of Stanford, his auxiliary. Their first parish was founded in Shenandoah, Pa. in 1886. Very many of them are, of course, American born, but came largely from Galicia or Western Ukraine now unhappily under the Russian heel.

Indomitable Faith

Only for a time, please God. The Ukrainians, as Fr. Dobko told us, are used to fighting for their faith. Even during the First World War, their Metropolitan, Archbishop Sheptytsky, was imprisoned by schismatic Russians. One hymn the choir sang with great effect and feeling dates back to the days of the Christian Cossacks who sang it as they went forth to their innumerable battles against barbaric Eastern hordes. It is, alas, an old story, but a story of indomitable faith.

According to folk lore, when the Ukrainians first embraced that faith in 988, their Grand Duke sent envoys all over the world before determining on the rite his people should follow.

"There we thought we were in Heaven," said his agents of their experiences in Constantinople, "for, in truth, it is impossible to find on earth such richness and magnificence." We began to see what they meant when we assisted at their Mass.

Definition, Please

CHARLIE CHAPLIN is bringing out a new picture, "Monsieur Verdoux, a Comedy of Murders." It is, all publicity in substantiation, a serious role. The little comic, we knew all along, is bursting with social significance. Some of it is finding its way out via this new type of medium.

According to an interview granted the New York Times (Jan. 26) he starts out in this role as a bank clerk who loses his job in the depression of the 'thirties and turns to the apparently lucrative business of marriage and murder. The social significance will be missed only by the most oysterish bourgeoisie. "The picture has moral value, I believe," says this old moralist, "Von Clausewitz said that war is the logical extension of diplomacy; M. Verdoux feels that murder is the logical extension of business. He should express the feeling of the times we live in—out of catastrophe come people like him. He typifies the psychological disease of depression. He is frustrated, bitter, and, at the end, pessimistic. But he is never morbid; and the picture is by no means morbid in treatment."

We have indeed no quarrel with such an observation. M. Verdoux must be permitted his little aberration. It is, however, somewhat more difficult to grasp the following line of reasoning—unless this is one of our duller days. "I have a wife and children whom I love and must support. And so I turn to the business of marrying women and killing them for their money. Actually I am a very moral man; I never let these women touch me. And I hate my new job—there is

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no hint of lascivious pleasure in my bearing. I hate the women, I hate their vulgarity, their little minds, their lack of esthetic appreciation. I am in business and even though I hate it, I must do my duty after the classic, heroic model. There can be no question of censorship. None of the women reach me emotionally but my real wife, who is played by Mady Correll."

We thought it was the Jesuits who taught that the end justified the means!

Acres of Diamonds

THERE was once a lecturer who became famous on that title. It was the subject of an inspirational talk about a man who roamed the earth in search of wealth, only to find "acres of diamonds" at home in his own backyard. The theme was that greatness lies at each man's fingertips. Wherever we may find ourselves, riches are only at arm's length.

We have a priest-friend who can't seem to realize that. He's a curate. On his desk is the hand-painted motto, "Da mihi animas: cetera tolle." He has a prie-dieu in his room beneath a fragile porcelain crucifix superimposed on a red velvet hanging. He also has an overstuffed easychair in which he sits beside his record-player, listening to Bach, sipping scotch, and sighing for souls . . .

His is a large city parish. The census hasn't been taken in generations. No one knows exactly how many families there really are within the parish limits. The place is crawling with unbaptized children. At least ten-percent of

the parishioners are living in civil concubinage. Hundreds of teenagers have never made their First Holy Communion.

"Make yourself at home," he says, a look of priestly martyrdom on his face. "I'm awfully busy this evening. I have an instruction . . ."

We wander idly around the room. A framed parchment from a medieval Graduale between the windows . . . a stylized Madonna presiding over the collar-buttons on his highboy . . .

"I've been thinking of volunteering for the Army or signing up for the foreign misisons—Maryknoll, maybe," he says on his return.

"Yeah?"—we can't summon much enthusiasm.

"Souls, souls," he murmurs, sinking into his easychair and reaching for a peppermint. "The infinite, the tremendous value of one soul! Caritas Christi urget . . . There's no scope here—no room for zeal. Ignem veni mittere in terram, et quid volo nisi ut accendatur?"

We tip-toe softly out of the room and leave him to his rapture. There are some mystics who baffle us.

Correspondence

'Scandalum Pusillorum'

Editor:

THE first article in the January number of **The Priest**, entitled "Scandalum Pusillorum," struck a responsive chord in my breast; but why call it "Scandalum **Pusillorum?**"

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special collections in our churches, particularly in the larger cities. In general, six extra-parochial and six parochial special collections in the course of the year should be quite sufficient. As for the rest, where the envelope system is used, a double pocket should take care of all needs. This will eliminate the constant appeals for money, which are doubtless as obnoxious to pastors as they are to the people.

With the complaint concerning unseemly haste, and lack of sermons or instructions at the Sunday Masses (except the very early Masses), I am likewise in complete agreement. We should all remember the old adage: Age quod agis. Whatever is worth doing is worth doing well, and, above all, this should apply to sacred functions.

Other Resources At Hand

The pastors who come under criticism will doubtless allege necessity, but in vain. As a pastor, I had charge of a downtown city parish. Our property was surrounded by wholesale houses, while our parishioners lived on the outer fringe of the parish. The first thing I did was to abolish fees in the school and make it free. Then I did away with seat-money from the transients, merely asking them to make a decent offering at the plate-collection. Needless to say, the attendance soon embraced others besides our own parishioners. A good choir also helped considerably.

In this diocese, the envelope system is in vogue and all seats in the church are free. The collection basket is never passed around more than once during Mass. Practically the only money talk i

Correspondence

made at the beginning of the year, when the annual financial statement is read. We have no difficulty with finances. While expenses in a large urban parish are much greater than ours, their receips are likewise many times greater. . .

Your article mentions two collections during Mass. Catholics tell me that it is not uncommon to have three collections at one Mass in the large city parishes. And only last week an ex-chaplain told me of a church where the pastor had turnstiles at the entrance of the aisles, and it was a case of "pay as you enter"!

Yours in Domino,

Patricius, Pastor

About Collections

Editor:

FOR those who have taken upon themselves the work of editing and publishing, I believe it is their endeavor to do their very best, to be instructive and informative for all their readers. My curiosity was aroused therefore when I read the first article in "Currente Calamo" in the last edition of The Priest.

Now, Father, you must be a student of human nature, and being such a person, you don't guess: but can't you judge that person as an eccentric? Read the article and you will come to the conclusion that she and her husband should examine their consciences and not try to judge the priests concerned.

First of all, it was stated her husband was once upon a time a Mason. I believe he still is. Could it be, her spouse became a Catholic for convenience only? He un-

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doubtedly took instructions and was told of the beliefs of the Catholic Church and what was expected of him by way of precepts. With the help of his wife, who I suspect is more than a routine Catholic, he could have enlarged upon his religious education. It was undoubtedly told to him if he went to confession and communion regularly he could have improved his life. Being that this person is one whom I have met on numerous missions and retreats, also novenas, I can explain her difficulty.

There Are Reasons

Probably the church she speaks of has so many Masses on Sunday, along with numerous announcements and bishop's letters, that there cannot be any sermon. When churches have Masses spaced in such a way and have so many at masses, you must at least give the people time to get in and out of church.

Would you have the priests just consider this woman and her husband and forget about the other three hundred people?

We might suggest to our friend that she and her husband join the Confraternity and various church organizations, and I believe they can still learn something about the faith.

I still say, let her and her husband examine their consciences and not the parish priest's conscience.

I would like to speak to our friend and engage her in a money conversation as to the amount she gives during the year. The good Catholic never complains about the

amount he or she gives to charity, but rather it is the one who has it for all sorts of luxury. Let her look around the diocese she lives in, and for every big dime she gives, much is done for the cause of her fellow-man. I'll bet on their income tax these "baby cuties" multiply and do a little conniving about the amount.

Please don't consider me as one who "bickers." I am only giving you the benefit of my experience.

Bill Must Be Met

Come to our "big cities" and attempt to work in one of them. When the bill collectors come in, we will let you answer the door and you can explain to them that you don't want to be one who overtaxes people.

I find that if everyone did their share, the demand could be met very easy. Here on Christmas, we tried an experiment, and the collection wasn't even mentioned; so from an estimated crowd of three thousand, we received $215.00.

I believe our friend is very wrong. I believe also you are wrong in saying there are too many collections, because the church must keep up her charities, regardless of what anyone of us thinks.

Sincerely yours in Christ,

(Signed) Sacerdos
New York

Inconsistency in the Code

Editor:

WITH reference to the quaesitum whether a Catholic layman per se could be elected Pope (January, p. 53), I wish to state that on this point I find the only

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serious inconsistence in the Corpus Juris Canonici.

Canon 239 foresees such a possibility and even designates the Cardinal who has the right to ordain the elected pope not yet a priest.

But c. 154 clearly states: **Officia quae curam animarum sive in foro externo sive in interno secumferunt, clericis nondum sacerdotio initiatis conferri valide nequeunt.**

Now, if there is any ecclesiastical office with which cura animarum is intrinsically connected, it is that of the pope who ipso facto is also Bishop of Rome. And, according to c. 219, he obtains jure divino the supreme power of jurisdiction immediately after acceptance of the election. Since the pontifical power is conferred by canonical election and it cannot be validly conferred upon a layman, it seems that the logical and canonical conclusion can be the only one: according to the C.J.C. a layman cannot be elected pope. Then why designate a Cardinal who has the right to ordain him?

The quoted definition from Wernz-Vidal as to who is deprived of the passive right to be elected pope is so vague that it is simply an idem per idem: incapable to be elected pope is one who is rendered incapable. But which impediments constitute such an incapability I am unable to find, so far at least, in any of the authoritative commentaries. Could one of the readers kindly enlighten me?

Respectfully yours,

Frederick Maria von Wallenstein
(J.U.D., Vindobon, Austria.)
8001 State Road,
Philadelphia 36, Pa.

Correspondence

Underestimate On War Prisoners

Editor:

IN your January issue of The Priest you have a notation about there having been 450 Catholic priests in the Dachau Concentration Camp. This statement intrigues me. I was at the camp and know not only from personal contact that there were many more than 450 priests, but, more authentically, from the Evidence Bureau of the camp that from 1940 to April of 1945, 813 Polish priests died there.

This number does not include the clerics nor the Brothers of the various Religious Orders. Moreover, at the time the Americans entered Dachau they found 680 Polish priests interned. This number, likewise, does not include the Brothers nor the clerics. These two figures would total 1,493 for Polish priests only. There were priests there of other nations, too. I know of 90 French priests being there, and very probably there were more.

Just what was meant by saying that there were 450 Catholic priests in the camp?

The Reverend O. Biskupski has released much reliable data in his "Polish Priests in German Concentration Camps" published by F. Mildner and Sons, Herbal Hill, London, E. C. 1, that I hope may serve as a source of information for you.

Fraternally yours,
Joseph Krzyszkowski, S.J.

Editor's note: Responsibility for the figures cited rests with *The Catholic Mirror*, our source of

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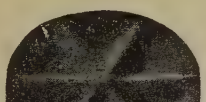

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Correspondence

information. We are, however, deeply grateful to Fr. Krzyszkowski for this reclassification.

Lusty and Bawdy

Editor:

I SELDOM waste time reading the gossip columns in the daily paper; but they are getting increasingly larger, and barging into the sacrosanct domain of the Sports Page. Even the column "What Noted People Are Saying" is shrinking before the onslaughts of what ignoble people in Hollywood (from the Anglo-Saxon, "Holy Rod") are not wearing.

The other day, however, this paragraph, from a mammon-writer, caught my eye:

"Notes from a **Duel In The Sun** program: Lusty and bawdy.

"Howard Hughes'd better not see. It makes **The Outlaw** look like a taffy pull. (Where were the censors?) You don't have to have a story to spend five million dollars on a movie, but it would have helped."

In the same mail there arrived a copy of a national Catholic weekly. As usual, sixty-five percent of it was given over to advertising pleas for special favors at special "shrines," religious knicknacks that "glow in the dark," etc. The classified motion pictures column was in the smallest possible print. I spent six minutes running through it, with my failing eyes, to see what it had to say about **Duel In The Sun.** To my surprise it was not even listed! And only two (out of some 109 pictures) were "condemned": **Carmen**; and the **Outlaw.** I see about three pictures a year, but I'd hate to be seen paying thirty-five cents to see **Blondi**

Correspondence

For A Day, which was considered all right. Maybe it is. I don't know. Another Catholic weekly had no movie classification at all. Could not the Knights of Columbus, St. Vincent de Paul Societies, Legion of Mary, etc., get together and whip this thing in an all-out practical phase of the Lay Apostolate?

Sincerely,

J. E. Noonan, O.M.I.

"Only a Venial Sin"

Editor:

I HAVE been wanting to write this for a long time. I finally have the leisure, so here it is:

It has made me hot under the collar many a time. It is the only-too-common attitude of priests towards venial sin.

Many has been the time that one or other of my people has come to me and told me of going to confession (especially in large cities) and having confessed something what was only a venial sin, and was told not to bother with such trifles, or "not to be scrupulous."

And that other sore spot—"Rhythm"—keeps coming back. After I try to teach the generosity that God wants and expects of married people, some other priest advises rhythm, even when there is no reasonable excuse except avoiding the burden of more children. That excuse, no matter how loudly it is defended by the "Planned (S)motherhood, Inc.," is still nothing but gilded selfishness, and selfishness is not among the virtues in my books.

Of course, Margaret Sanger, etc., are loud in their humanitar-

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ian defense of defenseless, overburdened mothers who are "wrecking their health, their beauty, self-respect, and even the respect of their husbands, and are thus missing real marital happiness." Now, we can expect such ideas from Mrs. Sanger, hardly from "another Christ."

"Salus Per Partum"

Have we forgotten that childbearing is the married woman's special claim to salvation as the Holy Ghost teaches in I Tim. ii, 15? But then "rhythm" is only one of the things where the attitude is "Aw, don't get so excited —it isn't any more than a venial sin!"

I think most of the trouble goes back to the negative way they learned their theology in the Seminary. I'm not so long out of the Seminary that I can't remember. Dogmatic theology seemingly had not much bearing on our "mores," and moral theology was a study of the sacraments, commandments, etc., to see how far a person could go without committing a mortal sin, or perhaps to make the student capable of discerning sin, especially with a view of confession.

That is not the way Christ taught theology—either dogmatic or moral. His great theological discourse, "The Sermon on the Mount," was all positive — not "How far do I have to go?" but "How far can I go?" or "How far does God expect me to go?"

I wonder what percentage of priests preach the Beatitudes and mean what they say. What causes my wonder is what usually happens when a fellow-priest hears of his brother insisting to his flock that the Beatitudes, etc., are to be lived by them. It's the anomoly of the ages, viz. one who stands at the Altar identifying himself with the Teacher of the Mount by the words "This is My Body," yet telling his brother-priest "That's expecting too much of your people. You can't demand that!" Since when did Christ's sermon begin needing a little watering-down to meet selfish human nature which finds that Sermon too exacting?

Positive Christianity

Try to teach meekness and you'll find a fellow-priest like the "priest" in "Bells of St. Marys" who will say, "One has to fight his way through life or everyone will trample on him." And with such words, which find such eager and ready response in the rebel natures of mankind, a priest can undo in an instant, all that was built up by a fellow-priest, who like the first Priest taught "Blessed are the meek . . . do not resist evil . . . resist evil with good," etc.

Are we afraid to expect great things from our people when Christ said, "Be ye perfect as your Heavenly Father is perfect!" And certainly if we don't expect anything except avoidance of mortal sin from our people—they won't even do that. One always has to aim higher than his mark, or he won't hit it.

I hope the day soon comes when a priest can teach the undiluted and deifying truths of the Sermon on the Mount and not be contradicted by a fellow-priest who thinks our work is ended if our people avoid mortal sin.

Sincerely in Christ Jesus,

Benedict Wolf

Sacred Heart Church,

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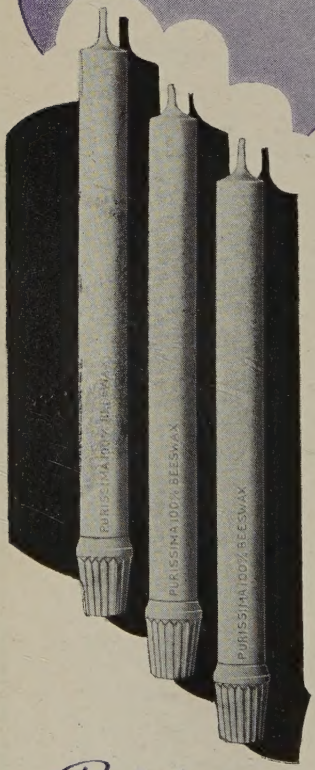

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